

A STOCK

OF
DIVINE KNOWLEDGE:

Being a lively description of the Divine Nature.

OR,

The Divine Essence, Attributes, and Trinity particularly explained and profitably applied. The first, shewing us what God is: the second, what we ought to be.

By the late learned and laborious Preacher, and worthy instrument of Gods glory,

RICHARD STOCK,

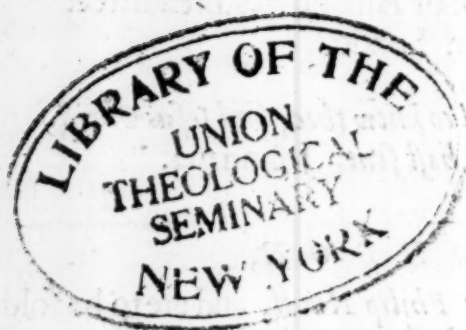
Sometimes Rector of Alhallowes Breadstreet
in London.

*This is life Eternall to know thee, and Iesus Christ,
whom thou hast sent. John 17.3.*

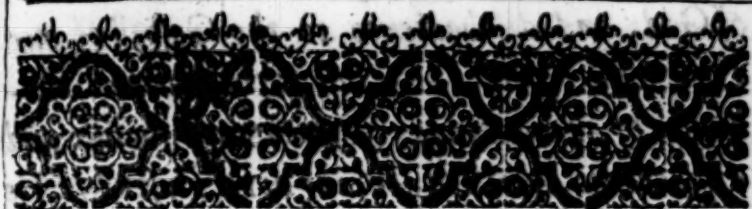
L O N D O N,

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TO THE WORTHILY
HONORED, THE RELIGIOVS

and vertuous Lady, the Lady

ANNE YELVERTON,

Wife to the right Worshipfull, Sir CHRISTOPHER
YELVERTON of Easton Maudet, in the County
of Northampton, Knight, Grace
and Peace.



THE whole counsell of God
concerning mans salvation,
is comprised by the Apostle
in these two, (a) Repentance
towards God, and Faith
towards our Lord Iesus
Christ. The whole duty of man is contained in
Davids charge to Solomon his son, (b) Know
thou the God of thy Fathers, and serve him
with a perfect heart and a willing minde. The
whole matter of condemnation is (c) Ignorance

a Acts 20. 21
cum 27.

b 1 Chron. 28.
9.

c 2 Theff. 1. 8.

The Epistle

d Titus 3. 3.

e Job. 11. 12.
Acuti ad vana
hebetes ad x-
terua. Amb.
hex. l. 7.

f 1 Cor. 2. 14.

g James 2. 19.

h Psal. 49. 20.

Αἰσῶν ἀγα-

θῶντες ὁ

ἀνθρώπων

ἀγνοία βίβα-

ντισμῶν.

Clem. Alex.

adm. ad gen.

i Joh. 8. 44.

k Psal. 119. 91

Non intelli-

gere belluit ū

est, intellectu

non agere, ul-

tra belluina

immanitatis

rabie effe-

videtur. Hil. de

Trinit. l. 1.

l Ephes. 2. 3.

οὐδὲν ἀλλ'

τὸ ἐξ ἑαυ-

τοῦ ἐστὶν αὐτῷ

οὐκ ἔστιν ἄν-

θρώπων. Clem.

ubi supra.

m Eph. 1. 17.

n 1 Cor. 10.

11. 12.

of God, and disobedience to the Gospell of our Lord Iesus Christ. This last is the naturall condition of all mankinde, (d) we were foolish and disobedient, deceived, serving divers lusts, &c. He that thinkes himselfe the wisest, is (e) borne like the wilde Asse colt (it may bee quick-fighted in vain and earthly things) in matters spiritual, (f) neither receiving the things of God, nor able to know them, in this point worse then the Divels (g) for they beleeve and tremble) and like the senselesse stones, or (h) the beasts that perish. Every man is a childe of disobedience, a servant to divers lusts, stuffed with rebellion against God, in this point (i) like the Divels, and worse then the senselesse creatures; of which the Psalmist, (k) They are all thy servants; Therefore the Apostle pronounceth universally concerning all, that they are children of wrath by nature. (l) We (the Apostles and beleevers) were children of wrath by nature, as well as others, no lesse then Pagans and unbeleevers.

The freeing of men from this estate, is the work of the Spirit, the Spirit of (m) wisdom and revelation; of wisdom to (n) search the deep things of God;

God; of revelation to discover them: the spirit
(o) of truth to lead into all truth; the spirit of ho-
linesse (p) to sanctifie throughout the whole soule,
the whole spirit and body. It is the end of the
Scriptures, they were written (q) to give wise-
dome to the simple, and to convert the soule: It is
the end of the Ministry, which was ordained by
Christ (r) for the collection and edification of the
Church, (l) to turne men from darknesse to
light, and from Satan to the living God.

Contrariwise, to hold men in the estate of
Darknesse, and to drowne them in perdition
and destruction, through either ignorance
or disobedience, or both, is the whole busi-
nesse and employment of the Diabol, the
Prince of darknesse: he alwayes compasseth the
earth (t) like a roaring Lion, seeking whom he may
devoure.

Madam, it is a wofull spectable to behold,
how exceedingly this Prince of darknesse pre-
vailes; how many eyes the (u) God of this
world hath blinded, that the glorious
light of the Gospell cannot shine unto them;
how many (w) fooles be hath bewitched, that they
should

o Joh. 16. 13.

p 1 Theff. 5.
23.

το πνεῦμα τῆς
ἀγαπῆς, τὸ
πνεῦμα, τὸ ἐν-
θές, τὸ ἡγα-
νικόν, τὸ ἡ-
γαγόν ἐς
τὴν ἀγάπην.

Chrys. in Joh.
hom. 1.

q Psal. 19. 7.

r Ephes. 4. 10.

l A& 26. 18.

ὡς τὸ τέλει
ἐκ οὗ τῶν ἀν-
θρώπων ἐπαρ-
θήναι ἢ σωτηρία
τῶν διδασκο-
μένων. Basil.
hexa. hom. 1.
& in Psal. 1. in
initio.

t 1 Pet. 5. 8.

u 2 Cor. 4. 3. 4

w Gal. 3. 1.

The Epistle

x Psal. 36. 3.

y Ephes. 2. 12.

z Jer. 2. 2.

τὸ μὴ ἀνακεῖν
αὐτοὺς πολλὰ
χρῆμα τὸ ἐν
παροῖς αἰσῶ
τὸ παρὰ τὴν ἡ-
μίαν.

Chrysost. in

Mat. Hom. 2.

z Job. 21. 14.

Ἰσπία ἀνδρῶν

πόμορφοι ad

Smyrnen. πα-

ραχαραχτῆ

ἀληθείας. Ba-

sik. Ρᾶν ἀγῆ

χρῆμα τὸ ἐν

αἰσῶ τὸ παρὰ

τὴν ἡμίαν.

φύλιν, ἢ γρά-

φειν κατὰ

γραμμάτων

(πῶς αὐτὸς λέ-

γει δὲ δαγμα-

των--) εὐσεβῆ

λόγον. Naz.

orat. 1.

b Tit. 1. 6.

Ignat. ad Mag-

nesios.

* Ἀρετὴ μὴ

θεοῦ κακίαν

δὲ ἀγνοίαν

γινώσκον.

Clem. Alexan.

should not obey the truth; how many have (x) left off both to understand and to do good; most men live (y) without God in the world; Some like natural brutish beasts, (z) neither knowing him, nor asking nor inquiring after him. Others (worse then these) (a) rejecting knowledge, and saying unto God, Depart from us, we desire not the knowledge of thy wayes, shutting their eyes against the light, stopping their eares against the word, and despising the meanes of knowledge; many mis-led by seduced, or willingly seducing guides (beasts in the shape of men, as Ignatius searimes them) when they thinke they know God, are farther from, and harder to bee taught true knowledge, then they that know nothing at all; Many say (b) they know God, and by their workes deny him, being corrupt and abominable, divorcing (what God requires should bee joyned together) obedience from knowledge, adulterate and false money, that have the imprease of God in their understandings, and the image of the Diuel in their hearts; like Toads that have a pretious stone in their beads, and in their whole bodies nothing but poyson.

The

Dedicatorie.

The serious and sad consideration of the imminent danger, and infinite multitude of those that know not God, or disobey him, being known, should excite in all that tender the everlasting welfare of their immortall soules, a more then ordinary solicitude of joyning these two together, Repentance to their Faith, Obedience to their Knowledge, which if seene in one (like Castor and Pollux appearing at once) doe promise a prosperous navigation; if they bee separated each from other, they menace a ship-wracke. They that know God and disobey him, are like the Gentiles, (c) who when they knew him, did not worship him as God, but captivated the truth under unrighteousnesse. They that thinke to serve him, and know him not, are liable to the Samaritans condemnation, (d) Yee worship yee know not what: and equally guilty with the superstitious Athenians, (e) who erected an altar to the unknowne God. Both these misse salvation, the one for want of knowledge, the other for want of obedience: both these fall into the pit; the one blind-fold and not seeing it, the other seeing it, and desperately leaping into it.

c Rom. 1. 28.

d Joh. 4. 22.

e Acts 17. 23

The Epistle

Προσῆκεν ἡ
 Βυλόμεθα καὶ
 γεννηθεῖς ἐλευθε-
 ροθῆναι, καὶ
 βασιλείας ὀπ-
 τυχεῖν ἀμφο-
 τέρων κοσ-
 μεῖσθαι, καὶ
 δογματῶν ὁρ-
 θοῦν καὶ βί-
 οῦν μελέειν. In
 Gen. hom. 13.
 f Prov. 3. 13.
 g Job 28. 28.
 h Mat. 13. 16.
 i Joh. 13. 17.
 k 1 Joh. 2. 4.
 Cognoscere
 non in solâ, &
 perfunctoriâ
 scientiâ est, sed
 in eorum ope-
 ratione quæ o-
 portet fieri.
 Amb. de Pa-
 rad. c. 6.
 Non est vera
 scientia boni,
 nisi ad hoc
 comprehenda-
 tur ut agatur.
 Prosp.
 Nihil est aliud
 scientia nostra
 quam culpa,
 qui ad hoc
 tantum modo
 legem novi-
 mus, ut maio-
 re offensione
 peccemus. Salv.

If wee desire to attaine salvation, and escape
 hell (saith Chrysostome) we must bee adorned
 both with the knowledge of the orthodox faith,
 and the integrity of a holy life. Happy is hee
 that findeth wisdom (f) saith Solomon, and
 (g) Job describeth that wisdom: The feare of
 the Lord that is wisdom, and to depart from e-
 vil, is understanding. Blessed are your eyes, for
 they see, (h) saith our Saviour Christ, and yet not
 unlesse yee see to do. (i) If yee know these things,
 happy are yee if yee do them.

These graces must be joyned together, because
 severed they bee not graces. The grace of know-
 ledge consists not in the naked and perfunctorie
 theorie and apprehension of divine truths, but
 in conformity to them. A man knowes no more
 truly, then hee puts in practise. (k) Hee that
 saith, I know God, and keepeth not his com-
 mandements, is a lyer, and the truth is not in
 him; if a man know God, and disobey him,
 his knowledge is his fault. Obedience without
 knowledge, is not obedience, but will-worship
 and superstition; as faith without workes is a
 dead faith: so workes without faith, are dead
 workes;

Dedicatōie.

workes; the prayers of ignorant persons, in their owne conceits good prayers, are not good, because the sacrifice of (l) fools; their meanings, which they call good, are not good (m) without knowledge the heart is not good, &c. Light is in the second (as in the first creation) the first worke. (n) All things that appertain to life and godlinesse, are given us through knowledge: therefore without knowledge there cannot bee either life or godlinesse, or any thing that belongs to them.

The image of God (in which wee were at first created, unto which we must bee renewed) consist chiefly in knowledge and holinesse, not in one of these, but in both. The glorious Angels (who are proposed to us as patternes) are understandingly obedient; (o) they do his commandements, hearkening to the voice of his word: If wee know God and serve him we are like the Angels, like our patternes, perfect pleasing to God: if either of these bee wanting, the danger is great, the blinde and the lame equally an abomination.

God hath given to man an understanding and a will, an eye to see, and a hand to execute; and

πιστις καὶ ἐργα
ζων, καὶ ἔργα
καὶ πιστὸς
τεκεῖ ἐστὶ.
Chrysost. in
Gen. hom. 2.
1 Eccles. 5.
m Pro. 19.
n 2 Pet. 1.3.

o Psal. 103. 20

Ἄγγελοι τοῦ πνεύματος
καὶ τοῦ λόγου
οἱ ἄγγελοι τοῦ
πνεύματος καὶ
τοῦ λόγου ἀπο-
τελεῖται. Ignat.
ad Ephes.

The Epistle

Οὐδ' αὖτις, ὡς
 ἔμελλεν, ἡ ἀνομή
 διατάσσεται
 ἐν ἐθνικοῖς ὁ θεὸς
 ἵνα αὐτοῖς παύ-
 ρα δαίμων.
 Chrysost. in
 Mat. hom. 2.
 p 1 Joh. 5. 20.
 q Job. 35. 11.

Non sufficit
 Deo intelle-
 ctus nisi fiat in
 amore ejus vo-
 luntas, imò nec
 hæc duo suffi-
 ciunt nisi &
 memoria, &c.
 Amb. de dign.
 hum. c. 2.

καταπεσεῖς ὡ-
 ραὶ οὐκ ἐπὶ τῷ
 μὲν τῶν
 δογμάτων ὁ
 θεὸς, ὁ δὲ τοῦ
 ἡμῶν πνεύ-
 ματος ὁ
 ἀλλοτεῖς ἀν-
 τιστάν. In Joh.
 hom. 6.

having given both, he requires both, one of these parts will not serve his turn: He hath given us a minde to know him, (p) saith the Apostle: Hee hath made us to understand more then the beasts, saith Elihu in (q) Job, that wee might know him, which the beasts cannot doe; It is an injury to God, and a debasing of our understanding, to lay out those intellectuals which God hath bestowed on us for himselfe, on earthly and other things, and to yeeld him a brutish (because a blinde) obedience: He hath given us will and affections, and a body to love him, to feare him, to delight in him, to serve him, &c. It is no lesse injury and unthankfulnesse to God, to withdraw these from him, and bestow them on our lusts, on sinne, on Satan, on the world, on the creatures, on vaine things, by which, for which they were not made. I conclude, with Chrysostome, Let us give all diligence that wee may obtaine a cleare understanding of the true faith, and adde unto that a holy life, and a shining conversation.

Amongst all those poynts which are objected to our knowledge, there is none more generally necessary

Dedicatorie.

necessary and usefull, then this of God and Christ,
of God in Christ: This is the first principle and
foundation of faith and obedience: (r) Hee that
commeth unto God, must beleeve that he is, and
that hee is a rewarder of them that diligently
seeke him, saith the Apostle: without this know-
ledge no grace can be obtained, no salvation
can be hoped for: upon this depends faith: (s)
they onely that know his Name will trust in
him: that which ignorant persons mistakingly
call faith, is mere presumption) and patience (for
(t) they only that are illuminated, can endure the
fight of great afflictions, others may be senselesse,
brutish, stupid, these only truly patient:) and all
obedience (for (u) they onely can keep the com-
mandements, to whom he hath given understand-
ing, others as they desire not the knowledge of
his wayes, so they say in their hearts (w) What
is the Almighty that we should serve him? And
what profit should we have if we pray unto him?
or as (x) Pharaoh, who is the Lord that I
should obey his voyce?) upon the knowledge of
God in Christ dependeth interest in mercy, and
salvation; (y) God will draw forth his loving
kind.

r Heb. 11. 6.

s Psal. 9. 10.

t Heb. 10. 32.

u Psal. 119. 34.

w Job. 21. 14.
15.

x Exod. 5. 3.

y Psal. 36. 10.

The Epistle

z Ose 27. 11.

a Psa. 95. 10.

11.

ἐν μὴ πιστεύσῃ
 χριστὸν Ἰησοῦν
 ἐν παρὰ πέποι-
 ῶτα, καὶ
 ὁμολογήσῃ τὴν
 σταυρὸν αὐτοῦ,
 καὶ τὸ πάθος,
 τὸ αἷμα ὃ ἐξέ-
 κεν ὑπὲρ τῆς
 ἡμῶν σω-
 τῆρας ἐκ τῆς
 ζωῆς αἰωνίου
 γένηται. Καὶ
 βασιλεὺς, καὶ
 ἱερεὺς, καὶ ἄρ-
 χων, καὶ ἰδιώ-
 τῆς, καὶ δε-
 σπότης, ἢ δού-
 λος, καὶ ἀνὴρ
 ἢ γυνὴ, ὁ ἡ-
 σῶν ἡσέται, ὁ
 ἀκούων ἀκούστω.
 Ep. ad Smyr-
 nen.
 b 1 Joh. 17. 3.
 τὸ μόνον ἔστι
 ἔργον πρὸς ζω-
 ῆς, πρὸς ζω-
 ῆς αἰωνίου
 καὶ αἰωνίου
 αἰωνίου.
 Chrys. in Joh.

kindnesse to them that know him; they that know him not, are as farre (z) from finding favour as from knowledge, God hath bound it with an oath, (a) That the people that have not knowne his wayes, shall not enter into his rest. Notable is that speech of holy Ignatius: If a man believe not that Christ is incarnate, if hee confesse not his crosse, his passion, his bloud which he powred forth for the salvation of the world, (and this he cannot doe without knowledge) he cannot obtaine everlasting life; though a King, though a Priest, though a Ruler, though a private person, though a Master, though a servant, though a man, though a woman; let him that receiveth, receive it, let him that heareth, heare it. The ground of this speech is that of our Saviour Christ. (b) This is life eternall, to know thee the onely true God, and him whom thou hast sent Iesus Christ: because this knowledge of God is thus usefull, and of this absolute necessity to salvation. It ought to be the businesse and maine study of every one that desires grace

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grace, or glory, to search after him, and that he may finde him, to search after him first, where he may bee found; and secondly, as he will be sought.

First, God may be found in his word, there is no point in which nature is more blinde, from which it is more averse, then this of God, and Christ; God is great, and we know him not saith Elihu, this Well is deep, and we have nothing of our owne to draw with. There are manifest impressions of God stamped upon the creature: The invisable thinges of him from the creation of the world are clearely seene, being understood by the thinges that are made, even his eternall power, and Godhead; Not onely the Heavens, and the firmament, his glorious, and magnificent workmanship, declare his glory, but the beasts, the fowles, the earth, the fishes, the least, the most contemptible of his creatures, shew forth his handy worke, yet the wisest of men by these know not God, by these (which is worse) were taken off from God, from seekeing him, from serving him,

The Epistle

him, from seeking him while they imployed their understandings wholly in the search of the secrets of nature, and spared no time to enquire after the God of nature, from serving him, whilest they doted upon, and deified the creature, worshipping the Sunne, the Moone, the Host of heaven; nay, foure footed beasts, & creeping things, and plants, and bearts instead of God. But after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishnesse of preaching, to save them that beleeve; It hath pleased God to discover himselfe (so far forth as we are able, and it is needfull to salvation to know him) in his holy word: in this God may be found, in this God must be sought. This is that light in which, & by which we may behold & gaze upon God; within this we must contain our inquiry after him, that we wax not vaine in our empty speculations, and bee precipitated into errors: as farre as this we must extend our inquiry after him, lest wee bee found guilty of wilfull ignorance, and convict of Atheisme. He that desires to finde God, must to the Law and to the Testimonies, must search the Scriptures, they testifie

of

Αὐτὰρ κείναι μὲν
ἰσὶν ἃ ἀγίαι
γραφαὶ πρὸς
πᾶσι τῆς αἰῆς.
θεῶν ἀπαγγελίαν. Athan.
contr. Gentes,
ὅς ἐστι λόγος
ἀνθρώποις δι'
ὃ καὶ λατρεύο-
μεθα ἢ θεῶν.
Clem. Alex. ad
gentes adm.
Quæ Deus oc-
cultæ eum vo-
luit non sunt
scrutanda, quæ
autem ma-
nifesta fecit
non sunt ne-
ganda ne in
illis illicitè cu-
tiosi in istis
damnabilius
inveniamur in-
grati. Prosp. de
vocat. gentes.

Dedicatorie.

of him; As the sunne discovers himselfe by his
owne beames, and the fire by his owne light;
so God reveales himselfe by his owne word; a
light more bright then the sunne in his glory,
discovering God, and opening our blinde eies
that we may see him.

Secondly, he must seeke him as he will bee sought, and that in these particulars; First, with diligence of endeavour, consisting in the dailinesse and serious earnestnesse of inquiry; this mystery is great, mans capacity is slow, it is constant labour that must raise up slow capacities, to great mysteries: Ioshua had a charge to meditate in the booke of the law day, and night; the Bereans had a commendation for doing it, and the Eunuch a reward, and we a promise if we doe it. If thou incline thine eare to wisdom, and apply thy heart to understanding, if thou criest after knowledge, and liftest up thy voice for understanding, if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the feare of the Lord, and find the knowledge of God. This is that which our Saviour requires in

C

bis

"Αν θέλωμεν
 ταί γραφαί
 ὁσῶν μετ' αὐ-
 κει βίβας, καὶ με-
 αὶ πλεῖς σωτη-
 ρίαι τῆς σω-
 τείας, τῆς ὑμα-
 ρίας ἐκφυγῆν
 "Αν δὲ αὐτῶν
 τῶν αὐτῶν
 ἐνδιαλείβωμεν
 καὶ δοξάσωμεν
 ὁσὸν τινα, καὶ βίβας
 αὐτῶν μετὰ πνεύ-
 ματος.
 Chrys. in Joh.
 hom. 13.

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ἐξ δὲ τῶν ὁπῶν
ἐπιμαλῶν, καὶ ὑπὲρ
φαιδὸν τῶν κη-
ρομένων
ἐξέτατιν.
Athan. hom. 2.

Qui vindemi-
am colligit va-
sa prius mun-
dare consuevit
quibus vinum
infunditur. --
Emunda oculo-
s mentis. ne
qua festuca
peccati ac em-
tui perstringat
ingenii, Ambr.
Hex. lib. 4.
Ἐὶ τοῦτο ὁ
θεὸς ὡς ἀλη-
θὺς ἦ θεὸς
καθαρτῶν με-
ταλαμβάνει
θεοπρεπῶν.
Clem. Alex.
Chrys. in Joh
hqm. 1.

his command. Search the Scriptures ; for what is it to search but carefully and diligently to inquire out something that is bidden, the daily, and serious reading, and meditation of the word, make the language of the holy Ghost familiar to us, and the eye of the soule quicke sighted.

Secondly, with a washed and a pure conscience ; this is the Apostle Saint Iames his counsell. Lay aside all filthinesse and superfluity of naughtinesse ; with him agrees S. Peter. Lay aside all malice, and all guile, &c. as new borne babes desire the sincere milke of the Word : No man will powre pretious liquors into uncleane vessels, nor new wine into old bottles: God will not infuse saving knowledge into sensuall hearts, but the secret of the Lord is with them that feare him, and he will teach them his covenant ; they that desire to see God, and know him as he is, must prepare themselves with preparations besitting God, for an unsanctified eye cannot see him as hee should be seen, nor know him as he should be knowne.

Thirdly, with a teachable, and a tractable heart, ready to entertaine that light which shineth into it, and imbrace and submit unto that truth which

Dedicatorie.

which God reveales concerning himselfe, without consulting with flesh and blood: This is a necessary condition; foolish man that cannot perfectly comprehend the nature of the smallest, of the basest creature, is too ready to measure God by his brutish understanding: there is a generation that make reason (which they tearme right) the judge of faith, and boggle at, or plainly deny those mysteries which reason cannot reach to, and others that professe not so much to the world, secretly harbour the same principle in their hearts, & manifest it in their disputes: they that wil know God, must lay aside carnall reasonings, and bring with them faith to beleve what God hath revealed concerning himselfe, though they apprehend it not. God knowes himself best, and is a sufficient witnesse to himselfe, no words can describe him, no minde can conceive him as he is, if they could be should not be infinite, & so not God. In this (saith Salvian) is the excellencie of God more admirable, because man cannot understand his justice, (say the same of all his attributes, man cannot understand his wisdom, power, mercy, &c.) but the greatnesse of his justice seemes to man to be in a

C 2

manner

Πάντες ἱστοῦν
μὴ γὰρ τὸν πᾶ-
ντα ἰσχυρὸν
ἐμμελῶς, ὡς
τὸ ἀνθρώπου
τῷ πνεύματι
μεγαλύνει
τὸ θεῷ πατρὶ
δοξαζέτω.
Basil in Psal.
115.

Concedamus
cognitionē sui
Deo, dictisque
ejus pā veneratione
tamul-
lemur: Idoneus
enim sibi testis
est, qui nisi per
se cognitus
non est. Hil. de
Trin. lib. 1.

Hoc mirabilis
magis Dei vir-
tus est quod in-
telligi ab ho-
mine mag-
nitude justitiæ
non potest ut
quantum ad
imbecillitatem
humanam per-
tinet pene in-
justitiæ speciem
magnitudo ju-
stitiæ habere
videatur.

The Epistle

Δὲ μὲ πιστῶς,
 καὶ ἐν ἀβείαις
 ἀπὸ τῆς δι-
 κῆς καὶ ὁ δὲ τῶν
 λόγων ἐξ αὐ-
 θενήσῃ, καὶ μὴ
 διὰ τῆς πα-
 ροισθῆναι τὰ
 λεγόμενα
 μὴ ἀπειθείας
 πῶς μάλιστα
 δεξιὰ ἐστὶν ὁ
 θεὸς ὅτι θεὸς
 τοῦτον ἔχοντες
 καὶ τὴν διανοίαν
 ἡμῶν καὶ τὴν
 ἐννοίαν ὡς
 βαίνοντα.
 Chrys. in Heb.
 hom. 2.
 ὁ δὲ σωφρονισ-
 τὴς ὁ σωφρονισ-
 τὴς ἐστὶν ἐν
 μὴ τῷ θεῷ δὲ
 σωφρονεῖν. Just.
 Martyr c. 22
 Tryphone.

manner injustice; It should bee sufficient to per-
 swade us to beleeye, that God hath said it: it is
 one part of that glory which we must yeeld to God,
 and comfort that we must affoord to our selves,
 to acknowledge that wee serve such a God as in-
 finitely exceeds all that wee can speak or thinke.

Fourthly, with prayerfull hearts; The same spi-
 rit by whom the Scriptures were inspired, is the
 exposter of the Scriptures: There is a veile over
 every mans heart naturally, when bee reads the
 word; where this Spirit is, the veile is done a-
 way, no man can see the things of God, but bee to
 whom God reveales them, and bee reveales them
 to them that ask him. But of this in the Treatise.

Lastly, he must make use of the Ministers of
 God, of their lippes and labour: The Priests lippes
 should prejerve knowledge, and they should en-
 quire the Law at his mouth. The Eunuch read
 the word, but understood it not, God sent Philip
 to instruct him: Cornelius fasted and prayed,
 but understood not; the Angell warnes him to send
 for Peter, and beare words of him. This was done
 for our instruction, to teach us to make use of those
 Pastors which God raiseth up according to his

owne

Dedicatorie.

owne heart, to teach us in wisdom and understanding.

Madam, it is the scope of this Treatise to reveal God, and shew what use should be made of this knowledge. It was penned by an able minister of the Gospel, in his time a burning & shining light, eminent above others for his learning and for his labours. Divers other books of this subject have out-run this into the world (as Ahimaz did Cush) I doubt not but this that comes after them, will deliver the message as fully as any that went before it: the Author in it hath clearly opened dark points, hath brought downe high points to low capacities, hath unfolded intricate questions, cut in sunder the sinewes of many heresies, made profitable applications of all points herein discussed: I confesse it comes not forth so gorgeously attired as some others; it is an orphan, the wombe that bred it had not strength to bring it forth: it wants the enticing words of mans wisdom, the Apostle wated them, & gloried in it, he was rude in speech but not in knowledge, he did discover (as Chrysostome said of Saint Iohn) the naked truth with a naked head, he was a preacher and not an Orator

Γύμνητος κα-
θαλὸν γυμνῶν
ἀπαγγέλλει
τὴν ἀλήθειαν.
In Joh. hom. 1.

The Epistle

De vita con-
templat. lib. 1
cap. 23. 24.

Non tam otio-
forum auribus
placeant, quam
ægrorum
mentibus pro-
sunt. Salvi.

Τὰ δὲ ἱερωσὶ καὶ
τοῖς ἐκκλησια-
στικαῖς ὁμοίως
καὶ τὰς θηλείαις
διδάσκει συ-
λλαινεῖν ὁ θεὸς
ἐν οἷσιν. Just.
Martyr cum
Triphone.

Orator, be perswaded God, and not man, and therefore did (what Proper counsels all Preachers to do) lay aside Rhetoricall paintings much sifter to obscure plaine matters, then illustrate dark ones: it is their duty not to rub itching ears with froathy eloquence, but to cure sickle eares with sound doctrine. This was the purpose of the Author in this treatise, which how farre hee hath attained, I leave it to others to judge: the nurse is many times as fond of the infant she suckles, as is the mother that brought it into the world: my judgement therefore may be partiall.

Madam, this booke as it is, I present to your Ladiship, it is not any personall ingagement hath inforced me to it, (though I owe you my selfe) but your goodnesse which I acknowledge and desire to helpe. Madam, it is a certain truth, that God hath bestowed on women as well as men, a reasonable soule, and hath given to them a capacity of performing all workes commendable and vertuous: hee implanted in them his own image; this they have lost (the woman was first in the transgression) & are in as a wofull a condition naturally as man, and must be saved out of it by the same means, and

in

Dedicatorie.

in the same method a man is saved, by repentance towards God, and faith towards Christ, the joyning of knowledge and obedience concernes them. Madam, I have heard your Ladiship plead for these things, and know in part your pains and your progresse in them: I know a book of this subject will not be unacceptable, will not bee neglected by your Ladiship. Ministers (like husbandmen) sow their seed with most readinesse where they expect the greatest increase. Madam, your growth and increase in those graces which are already eminent in your Ladiship, is the thing I desire, and this book, with Gods blessing on it, may procure. The prayer of the Apostle for the Colossians, shall bee mine for your Ladiship, that you may bee filled with the knowledge of Gods will in all wisdom and spirituall understanding, that you might walke worthy of the Lord unto all well-pleasing, being fruitfull in every good work, and increasing in the knowledge of God.

Your Ladiships to be commanded
in Christ,

JAMES CRANFORD.

Ἡμεῖς τὰ ἀντί-
μαζα καὶ α-
βαλύμεν μετὰ
προθυμίας ἐν
ἰσθμῶν τῶν
χρῶ καὶ ἀγαθῶν.
Chrys. in Joh.



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-
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OF GOD AND HIS ATTRIBUTES.

CHAP. I.

JER. 9. 23, 24.

Thus saith the Lord, Let not the wise-man glory in his wisdom, &c. — But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord.

QUESTION.

Herein consisteth the chiefest wisdom of man?



Answer. In the true knowledge of the true God.

The first thing observable in this Text is this; That the chiefest wisdom of every man consisteth in the true knowledge of the true God; For out of it I reason thus; That is mans chiefest wisdom, in which hee ought more to rejoyce, then in all worldly wisdom, or worldly strength, or all earthly riches; in which most men

B

have

have their chiefeſt rejoycing. But, every man is bound to glory more in the knowledge of God, then in worldly wiſdome, &c. Therefore, &c.

This is confirmed, *Jer. 31. 33, 34. I will make a covenant with the houſe of Iſrael*; and this is the ſumme of the covenant, *They ſhall all know mee, from the leaſt of them to the greateſt*: In which place is ſhewed what is the chiefeſt end of mans new creation, *viz. the true knowledge of God*: and therefore the people, *Hoſea 6. 3. after that the Lord had raiſed them from death to life, ſay, And we ſhall know the Lord.*

Qu. Why doth the chiefeſt wiſdome of man conſiſt in this?

Reaſon 1. Becauſe without the knowledge of God, a man cannot know himſelfe. The knowledge of a man in things naturall is an excellent knowledge; yet it is nothing without the knowledge of himſelfe, as Saint *Auguſtine* ſaith. Though a man know all myſteries, to the breadth of the earth, and the depth of the ſea, and know not himſelfe, hee is like to a man that makes a building without a foundation: but without the knowledge of God, no man can know himſelfe; becauſe of that wicked pride that is naturally in man, that when hee lookes upon himſelfe, hee thinkes himſelfe ſo holy, juſt, pure, &c. that hee thinks injuſtice to be juſtice, impurity to be purity, &c. but if once he comes to ſee the face of God, then hee ſees his owne juſtice to be injuſtice, and his owne purity to be impurity, and his owne righteouſneſſe to be folly; therefore it is the principall thing for a man to know God.

Reaſ. 2. Becauſe without this, a man cannot worſhip God aright, which is the end of his creation: and to
this

this purpose there are many places of Scripture call upon us, *Pro. 12. 13. Psal. 100. Come, let us worship the Lord, for hee hath made us.* The worship of God is commanded in the first Table, and the principall thing in the first Table is the knowledge of God; intimating thus much, That there is no worship of God, where there is no knowledge of God: and therefore, that man might know how to worship him, he first declareth himselfe, saying, *I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage:* and this is the method which *David* layes downe to *Solomon*; first, *Know thou the God of thy Father*, and then, *serve him with a perfect heart, and with a willing minde.* *1 Chron. 28. 9.*

Reas. 3. Because without this, a man cannot be partaker of true happinesse. Christ saith, *John 17. 3. This is life eternall to know thee the onely true God*, that is to say, There is no way to attaine to life, but in the knowledge of the true God. It is not the knowledge of all the things in the world that can make a man happy; but the knowledge of God can: for, as Saint *Augustine* saith, Hee is an unhappy man that knowes all things, and is ignorant of the knowledge of God; but, saith he, hee that knowes thee, and is not vaine in his conversation, but labours to worship thee, hee is the happy man; but every man else is worse then a Toade or Snake. And he (saith the same Father) that hath a tree, and can tell the height and breadth of it by a *Jacob's* staffe, and knowes not the Creator of it, is an unhappy man; but another man that hath a tree, and cannot tell the height of it, nor knowes the number of the bran-

ches of it, yet knowes thee the Creator of it, hee is the happy man; if hee bee never so poore, nay, if hee be as poore as *Job*, hee is the true happy man: but if he know all things, and know not thee, there is no way, but he must needs perish.

Use 1. This then shewes, That the chiefest folly of men is their ignorance of God; whether it be a necessary ignorance in them to whom God hath denyed the meanes of knowledge; or a negligent ignorance in them who have the meanes, and doe not apply themselves to them; or a wilfull ignorance in them who pull themselves from the meanes, whether they bee Idiots, that know nothing, or men of understanding and learning, that know other things, yet are fooles in the knowledge of God. *where is the Scribe? where is the learned Egyptian? where is the disputer of the Law? but God hath chosen the poore and the base things of this world, that they should confound the mighty, 1 Cor. 1. 20.* So, I may say, Where is the learned Egyptian? hath not God made the wise men of the world fooles? We have a Proverb, *The greatest Clerks are not alwayes the wisest men*; True, if ignorant of God, and see not that true wisdome stands in this. I may say, as the Wise-man saith, *Why is there a price in the hand of a foole to get wisdome, and hee hath no heart to it? Pro. 17. 16.* Why is there such understanding in other things, and men have no heart to seeke after this? Certainly, the holy Ghost calls them fooles; for *Solomon in Eccles. 4. 13.* saith, *hee prefers a young and wise child, before an old and foolish King that will not be instructed.* So I say, a poore man, if wise in the knowledge of God, is better then

then the wisest Clerk in the world, being ignorant of God: Brethren, come out of this ignorance, labour for the knowledge of God, and labour for this in the first place, to know that yee are but fools, in all that yee know besides God: and certainly, this will be the beginning of the best wisdom; for then yee will say with the heathen man, Though I know all things, yet I know the least part of that which I ought to know. And let mee tell you, this is the bane of knowledge, because you think you know enough: The more knowledge a man hath, the more ignorant hee seemes to himselfe; and, *he that thinks he knowes any thing, knows nothing yet as he ought to know, 1 Cor. 8. 2.*

Use 2. This shews their error, or rather impiety, that think the knowledge of God not necessary for women; of this fault are the Papists guilty; If this bee an error, I pitie them; but if impiety, I abhor it: for *Solomon* saith, that error is worthy the pitying; but iniquity is worthy to bee abhorred. Are not women bound to know themselves, which they cannot doe without the knowledge of God? stand they not bound by creation to worship God aright, which they cannot doe without the knowledge of God? must they not be made partakers of the same glory, and eternall happiness with men? deny these if thou darest. Brethren, they are bound to know, God the Lord that made them, made man male and female in his owne image. If the woman must renew that she lost in *Adam*, then shee ought to know God; so the Apostle, *Bee renewed in knowledge, after the image of him, Col. 3. 10.* Undoubtedly, this is nothing but the spite of hell

hell, to hinder women from the knowledge of God.

Use 3. Brethren, beleeve you this that I say, that it is the chiefest wisdome of man to know God: if so bee you beleeve, faith will breed care to accomplish what you beleeve; you make knowne to us that you doe not beleeve, if you doe not take this care: And you must give me leave to beleeve, that if you doe not beleeve, then certainly you are Atheists. Brethren, doe you beleeve this to salvation? then you must doe as men doe in Trades, look what knowledge is most gainefull for them, and for that they labour above all others; this knowledge of God is the chiefest knowledge that belongs to the trade of a Christian, labour for this. As Saint *James* saith, *Shew mee your faith by your works* if you bee willing to bee saved, or else you thrust your selves into the mouth of the Divell. Saint *Augustine* saith, that a Christian without the knowledge of God, differs nothing from an Indian or a Pagan; they are beyond thee, in the knowledge of Arts and Trades, they doe exceed thee: Now this knowledge of God is that which makes thee a Christian; without this thou art no better then an Indian or Pagan: Wherefore, if thou wilt differ from Atheists, labour for the knowledge of God, else there is no difference: therefore submit your selves and your families to this order of catechizing; that you may pull your selves and your families out of the claws of the Divell. And further, for help, you must use prayer and meditation, that you may come to it prepared. Art thou a Christian, and canst thou let the morning passe without private prayer with thy family, and with thy selfe

Use 3. cathol.

*in opus ab omni
a damno.*

felfe alone? One demanded what would make a good Scholler; another answered, A good Master, and a good student, and thirdly, to teach others; and if you follow this course, happy shall you be.

CHAP. II.

P S A L. 147. 19, 20.

Hee sheweth his word unto Jacob, his Statutes and his Judgements unto Israel. Hee hath not dealt so with every Nation, &c.

THis Psalme sheweth us what is the chiefeft wisdom of a man; and wee have found it out, that it is the true knowledge of the true God; Therefore, forasmuch as God is invisible, and no man hath seene God at any time (a principle so certaine, that for this cause the Jewes put the Prophet *Isaiah* to death, because he said, that hee saw God, *Isa. 6. 1. sitting upon a throne, high and lifted up, &c.*) a necessary question will arise, that since God cannot be seene,

Quest. How can a man come to know God?

Ans. God is to bee knowne two wayes; First, by Nature, and those naturall notions that are in the mindes of men; or, by those effects that declare this excellent workmanship, as his wisdom, his power, his justice, his mercy, and the like. Secondly, by Revelation; both of these intimated in that text that I have read, where hee saith, that God gave unto his Church his Law and Statutes. That wee may further confirme

firme this, It is manifest, that all Nations at all times
 have (as it were) groped after God, to finde what a
 kinde of one he was, that they might know him: This
 doth appeare by those excellent Writings that many
 heathen men have written ; as the books of *Tully*, &c.
 as also by many testimonies of *Scripture* ; as *Saint Paul*,
 when he had to doe with the Gentiles, prest this thing,
 that by naturall reason God was to bee knowne, and
 that two wayes ; either by the naturall and inbred no-
 tions that are planted in the mindes of men ; or by
 those great workes which were wrought by God.
 This appeares. because that *which might bee knowne of
 God, is manifest by his works*, *Rom. 1.20.* the Apostle
 there speaks of the Gentiles, and of the wise men of the
 Gentiles, that God might bee knowne in knowing of
 themselves and of his works. The learned understand
 that place onely of Philosophers , who by search
 have knowne God ; and they should have taught this
 knowledge unto others, that God might have beene
 knowne by others also : but they, out of the pride of
 their hearts, kept it to themselves: And to this purpose
 there is an Epistle extant of *Aristotles*, which hee
 wrote to *Alexander* the Great, wherein hee saith that
 he had written them (meaning his Physicks) as if hee
 had not written: and the same Apostle saith, *Act. 17.*
27. that God was neere to every one of them by these
 effects, by his wisdome, by his power, and the rest, as
 the Creator and the things created ; because a man
 cannot looke upon any thing that God hath made, but
 hee shall see some footsteps leading to the knowledge
 of God ; much more when hee shall looke upon the
 frame

frame of heaven and earth; *Psal. 19. 1. The heavens declare the glory of God, and the firmament sheweth his handy-works.* The holy Ghost sheweth that there is something by which the most barbarous Nations that are cannot bee ignorant of God: therefore wee add that which the Apostle hath, *Rom. 1. 20. the invisible things of God, even his eternall power and Godhead, are cleerely seene, being considered in his works,* as his government, and preservation of all things; therefore saith the same Apostle, *The Lord left not himself without witnesse, in that hee did good, and gave us raine, &c. Act. 14. 17.* that though they had not his Word, yet they might grope after God. the Apostle alledgeth a prooffe out of one of their owne Poets, that taught them, you are Gods generation; if you bee of Gods generation, you must have reason and understanding that you may in your selves finde out the knowledge of God. This specially appeares in mans body, because the body of man is called a little world, upon any part whereof if a man looke, hee may finde God; so that a man by naturall knowledge may come to know that there is a God, and what he is. And this is the Answer to the first Question.

Quest. 2. *Why is God to be knowne naturally?*

Ans^r. 1. The Answer stands in three things: First, because there never was any Nation, Citie, or Family without religion, and a kinde of worship.

2. Because that men by this naturall knowledge might be provoked to search for a more perfect knowledge.

3. Because all men might be without excuse.

C

First,

First, the answer stands thus ; There have been many Nations that knew not God by Revelation ; but there never was any Nation, Citie, or Family without some kinde of worship. From whence we infer, that they have some naturall knowledge of God ; for, where there is religion, there is some knowledge that there is a God. This principle of the being of God was so deeply planted in them, that rather then they would not have a God, they worshipped the works of their owne hands : and this shewes they have some naturall knowledge.

Secondly, God hath still kept his Church in some eminent place, whither they (moved by this naturall instinct) might flie, to bee more fully instructed in the knowledge of the true God, as *Esay* speaks, *Come and let us goe up to the house of God, for hee will teach us his wayes.* Indeed, we know something of him by nature ; but we know nothing as wee ought to know ; as it appears further by the Apostle *S. Paul*.

Thirdly, Because all men might be without excuse ; so the Apostle affirms, *Rom. 1. 20.* that the invisible things of God, as his eternall power and Godhead, were seene in his works, *that they might bee without excuse ;* they had such a knowledge as told them that God was their Creator ; *that when they knew God, and glorified him not as God, &c.* they might have no excuse : and for this cause it was that they had such naturall knowledge. And this is the first thing.

Use 1. Is there then such light naturally in the heart of man ? this drawes us to this good meditation : Oh what an excellent knowledge was that in which wee
were

were first created ! Wee may gather this from the light that is left in us, even as the bignesse of *Hercules* his bodie was gathered by his foot, and as a man may see the bignesse of a Lion by his claw, or by looking upon the ruines of a great house, may see what a Palace it sometimes was ; so when we looke upon the ruines of nature, wee may see in what an excellent estate we were at the first. For conclusion then, Let us take notice of our losse, that it may bee a provocation to make us recover our selves ; seeing that wee had such a knowledge, that we knew God perfectly, wee may endeavour to know him so againe ; or, as men that have had great estates, and are fallen to decay, are carefull to recover themselves, and neglect no meanes whereby they may recover their losse : so wee, looking upon our selves, may see our losse, and labour to recover it.

Use 2. Then ought wee continually to see God in the heavens, and in the earth, that by these visible things wee may come to see the invisible God, as the eternall power and Godhead ; these things should not be passed over slightly. The Apostle *S. Paul*, to draw us to a consideration of this, calls it the knowledge of God : so Christ teacheth us to consider the Lilies of the field, and the Ravens, to see God in these ; this *David* doth, *Psal.* 104. which whole Psalm doth notably set forth God to be known by his works ; so that in the least creature wee may see God ; yea, even in the least Fly, as well as in the greatest Elephant ; so that by the meditation of the creature, we may see the beauty of the Creator. Saint *Augustine*

C 2

meditating

meditating, or looking upon the creature, Lord, saith hee, thou art beautifull, therefore hast thou made them beautifull; thou art good, therefore they are good; thou hast a being, therefore thou gavest them a being.

This we know, yet this our knowledge being compared with the knowledge we had, is nothing but ignorance: therefore let us labour to meditate on this, that by searching wee may finde out God. Hee is a good Clerk that can read in these books, and shall bee drawn to see the wisdom, power, and justice of God: but as the Prophet (*Isa. 5. 11, 12.*)complaines, that no man considers the works of the Lord, they have the Pipe and Lute in their Feasts: So wee may say, that many are so taken up with pleasure and other vanities, that they will not consider the works of God; and therefore no marvell that they are so ignorant, because they will not goe out of themselves.

Quest. *How is God knowne above nature?*

Ans. By Revelation; and that either by his Word or Spirit. The knowledge of God which is by Nature is a common knowledge, it belongs to all men: but this that is above nature, is the particular voice that sounds in the Church.

The first way whereby God is knowne to us above nature is the Word; whereof *David* speaking, *Psalms. 19. 7.* saith, *The Testimonies of the Lord are sure, enlightning the eyes, revealing the object, enabling the organ.* He hath given his Lawes and his Statutes unto Israel, *hee hath not dealt so with every Nation:* and *Christ* saith, that *No man hath seene God at any time,*
but

but the onely begotten Sonne of God, and hee to whom hee will reveale him, John 1.17. So Saint Paul, Act. 17.23. speaks to the Athenians, *him doe I declare unto you whom you ignorantly worship.*

The second way that hee reveales himselfe, is by his Spirit, Mat. 11.25. *I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them to babes.* Also 1 John 2.27. *You have an oyntment, saith the Apostle, and you need not that any one teach you, but the Spirit of God teacheth you all things.*

Quest. *Why hath God made himselfe manifest after this manner?*

Ans. For three reasons: First, because that knowledge which we have by nature is obscure. Secondly, because that knowledge without this is imperfect and partiall. Thirdly, because the knowledge of the Word is not effectuall without the Spirit.

For the first; God hath revealed himselfe by his Word, because the discovery which nature makes is marvellous obscure. *Simonides*, a great Philosopher, being asked by *Hieron* the Tyrant, what God was, desired two daies respit; and then being asked, he desired two dayes more; and then being asked, hee desired two dayes more: then the Tyrant asked him why he did so; because saith hee, the more I seek after him, the farther off I am from finding him; so that nature is obscure. And secondly, it is imperfect, because that knowledge of nature without the Word, knowes but a peece of God; and therefore, because God would have his Church know him perfectly, he adds

his Word to his works; and in this reveales himselfe more fully, and discovers those wonders which nature could not onely not discover, but not comprehend being revealed, as the great mystery of the Trinity, &c.

2. The knowledge of Nature is not a saving knowledge; for though it knowes God as Creator, yet it knowes him not as Redeemer. *John 5. 39. Search the Scriptures, for in them you finde eternall life, and they are they that testifie of mee;* and therefore God adds his Word, that he may be known as a Redeemer and Reconciler, &c.

3. The knowledge of the Word is not effectually without the Spirit. *1 Cor. 3. 5, 6. It is neither Paul, nor Apollos, &c. but God that gives the increase.* The knowledge of the Word is outward, but the knowledge of the Spirit is inward, and man cannot teach inwardly; and therefore there cannot be such a knowledge without the Spirit, for man can but speake to the eare; yea, though he may presse it vehemently, yet without the Spirit it is nothing; God therefore hath joyned the Word and Spirit together: and so the answer is cleered in these three things.

Use 1. Seeing that by the principles of Nature a man cannot come to saving knowledge, hee must therefore labour for the knowledge of the Word of God; hee must not be a stranger to the Word, nor the Word a stranger to him, that hee may know God. If a man cannot be partaker of true happinesse but by the knowledge of God; and if all saving knowledge be by the Word, then it necessarily followes, that hee must bee acquainted with the Word: If hee bee a stranger to the

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the Word, and the Word a stranger to him, surely he is a stranger to the life of God. I will not stand to shew how the Divell bewitcheth many wise men, that are carefull to provide for their children, and bring them up in naturall knowledge, but scorne this which we must most labour for, to have the Word familiar; we must hearken to the counsell of the Apostle, *Col. 3. 16. to let the Word of God dwell plentifully in us in all wisdom.* Chrysostome pressing this place, *Let the Word dwell in you richly, &c.* saith thus, It is not, Let the Word come into you as a stranger for a night; but let it dwell in you as a familiar friend. Why fir, wee may know a sentence or two; No, but the Apostle saith, *Let the Word dwell plentifully in you:* If a man have learned some sentences by heart, as children have learned whole books, this is not that which the Apostle meanes, but *let it dwell in you in all wisdom;* where the Apostle will have us diligent to understand the Word: Why so? because there God hath revealed himselfe. *Pro. 2. 5. If thou apply thy heart to instruction;* it is not, if thou wilt read a Chapter or two, but thou must beate thy head about it, and apply thy heart unto it; for what saith the Wise man in the 5. verse? *If thou search for her as for silver and gold, then thou shalt understand the way of the Lord, and finde the knowledge of God.* It is not to bee gotten by carelesnesse; but, as Christ saith, *Search the Scriptures,* as men doe when they have lost any thing, as the woman that lost the groat; it argues a diligent searching: this is that the Authour to the Hebrews speaks of, about which wee ought to have our wits exercised through

long custome. Bretheren, It is inexcusable (if not damnable) idlenesse in many men, that they have no heart to read the Scriptures: Whatsoever you pretend, that you cannot for your callings; I tell you, that neither your callings, nor the works of your callings will excuse you in that day when the secrets of all hearts shall be disclosed; you doe abuse God, you ought to afford your selves time, and you must afford your selves so much time: you have time enough to spend in courting, and in wantonnesse, and in other idle vanities. Will you have Christ to know you, and acknowledge you, when your callings, and all other vanities are gone, and cease? what a question is this? who would not have that willingly? then must you take care to know Christ here, or else he will not know you hereafter.

Use 2. Seeing that this is so, then every man should labour for the Spirit of God, that hee may be able to profit by the Word preached or read. Without him a man may have a knowledge, but not a saving knowledge: It is an excellent benefit for a man to have good teachers; but it is no benefit in comparison of this, that the Spirit becomes our teacher; for, *what teacheth like him? Job 36.22.* therefore labour for this teacher. Saint *Augustine* saith, the teachers are without; but hee sits in heaven that must teach the heart, therefore looke to him: wee can but make a noise in your eares by any our most earnest expressions and vehement cries, but it must bee the Spirit that makes all effectuell. I pray you tell me, saith the same Father, what doth the Husbandman? can hee doe any thing but

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but the outward work? doth he doe any thing inwardly? can he make an apple? can he make a leafe? hee cannot; it is God that doth that. Aske the Apostle Saint Paul, and hee will tell you, *It is Paul that plants, and Apollos that waters, but it is God that gives the increase*; therefore labour that you may have that annoynting: you may not bee negligent of the Word, which is the means that God will have used, who will not give effectuall knowledge without it; therefore Ministers must plant, but if you will have fruit by the ministry, you must labour to have the Spirit. That which makes the Word unprofitable is, that men look so much upon the husbandman, therefore God doth oftentimes send a bad harvest. *Origen* saith, it is somewhat in the goodnesse of the ground, and somewhat in the husbandman if the harvest bee good; but saving knowledge is no where to bee looked for, but from God: therefore every man must labour earnestly to have the inward teacher. It is said in Gen. 30. 1. that *Rachel* was barren while she looks upon the husband; but when she goes to prayer, in *verse 22.* then she conceives: so, many of you looke too much upon your Ministers, and therefore there is little profit; but lift up your selves in prayer to God, and hee will make you profit, so that ye shall have the saving knowledge of God in this life, and after this life salvation it selfe, even life eternall, &c.

CHAP. III.

JOHN 5.39.

Search the Scriptures, for in them yee thinke to have eternall life, and they are they which testifie of me.

2. **W**EE have heard of a twofold knowledge of God, the one by Nature, the other by Revelation, and that is by the Word and Spirit; by which you have heard how a man may come to saving knowledge: Now to proceed; The next question is,

Quest. In what Word is this knowledge to be sought?

Ans. It is to bee sought in the written Word of God, the old and new Testament. Seeing God hath revealed himselfe in his Word, and that there is a sufficient knowledge to be found in it, though not effectually without the Spirit; (I think) this seems reasonable, that before we speak of God himself, wee speak somthing of the holy Scriptures, the fountain of knowledge, in which God hath revealed himselfe to the world, that we may know with what warrant we may ground our faith upon them: Therefore it is necessary that wee know first what this Word is, and then what Author it hath?

A **A**nswer is made, that this saving knowledge is to bee sought and found in the written Word of God. This is warranted upon that which I have read, *Search the Scriptures, for they are they which testifie of me:* this is further confirmed, *Isa. 8. 20. To the Law & to the Testimonies:* if question arise concerning God, where shall wee

wee finde answer? *To the Law and to the Testimonies;* goe to the written Word of God: of this the Apostle saith, in *2 Tim. 3. 15.* that it *is able to make a man wise to salvation*, and therefore it carries in it the wisdom and knowledge of God, by which a man must be saved. Saint Peter also, *1 Pet. 1. 19.* calls it *a more sure Word* (making opposition betweene it and the word they heard from heaven in the holy mount) *to which wee ought to take heed, as to a light shining, &c.* Finally, our Saviour Christ speaks of this in the Parable to the rich man, *They have Moses and the Prophets;* if they will know any thing concerning God, faith, repentance, &c. what need one be raised from the dead? So then, these testimonies shew, that the saving knowledge of God is to be had in the old and new Testament. This Question brings another, and that is this,

Quest. Why is knowledge to bee sought in the old and new Testament.

Answ. First, because this is the perfect rule containing all things to be known and beleaved. Secondly, because it is a certaine and a sure rule. Thirdly, it is an infallible rule, that neither deceives, nor can bee deceived. To explaine this:

Reas. 1. Because it is a perfect rule, therefore this knowledge is to be sought there: *Deut. 4. 2.* *Thou shalt add nothing to it, nor take any thing from it:* Add to it, and thou makest it imperfect; take from it, and thou makest it no lesse imperfect, because it is of it selfe an absolute and full rule. The Apostle saith, *2 Tim. 3. 16.* *The word is given by inspiration, to instruct, rebuke, &c. It is able to make the man of God perfect,*

perfect, &c. It is full for all purposes, for instruction, correction, &c. and for all persons; it perfects the Minister in his work and calling; and if him, then much more every other man.

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Secondly, It is a certain knowne rule: That which is the rule of salvation, must be a certaine knowne rule (if it be unknowne, it is no rule) to those that shall bee saved. The Word sometime, from *Adam* to *Moses*, was wholly unwritten; yet then no doubt but God revealed himselfe to the faithfull. But when the Church was growne up to bee a Nation, and mixed with unfaithfull and faithfull; God, that hee might make a certaine rule, by *Moses* writ his Word: And that the Word was written for this end, it appears, *Luke 1. 3, 4. These things have I written unto thee, most noble Theophilus, that thou mightest bee certaine of these things*: there goes a report of Christ what he did, and what hee suffered, *these things have I written, that thou mightest be certaine*: and therefore our Saviour Christ being asked the question in the Gospel, what was to be done *to inherit eternall life*, hee answers, *How readest thou? Luk. 10. 26.* Wilt thou be certaine? then read the Scriptures, and they will manifestly and surely declare what is to be done, and give a perfect answer to such questions.

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Thirdly, we are to come now to the written Word, because the written Word is an infallible rule; an infallible rule is such a rule as cannot bee deceived nor deceive; for if it could doe either, it were not infallible: but that the Word of God is such, that it cannot deceive nor bee deceived, I manifest it thus, because
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God and his Word are one Truth, therefore it cannot deceive; *John 17. 17. Sanctifie them with thy Truth, thy Word is Truth.* As light is not the cause of darknesse, so the Word is not the cause of error. This is a right rule, saith *S. Augustine*, thy Writings are my delight, by them I shall never be deceived. And this is the first point.

Use 1. If this bee so, here are overthrowne all humane traditions which are by man added to the Scripture: all traditions that are either written or carried from hand to hand are rejected; whatsoever is taught without the Scripture, is to be abhorred; for the Word is the rule, and he that brings any other doctrine, let him be accursed.

Use 2. This serves to provoke men to labour for the knowledge of the Word. Here I will take an occasion to speake of it, because I see the carelesnesse of this age. If there bee any amongst us that desire the knowledge of God, then wee should labour for the knowledge of his Word: Why? because wee cannot know God, unlesse wee know his Word. This is ingratitude against God, that hee should vouchsafe his Word, and wee not labour to know it; this is impiety against our selves, that look to bee saved, and yet neglect the knowledge of the Word that brings salvation. There is a knowledge of God by nature; but the remainder of the light that is in mans nature is marvellous dark: Though the foolish heathen say, If a man follow nature hee cannot erre, wee know that nature is starke blinde in matters appertaining to God; therefore men should labour to know the Word, that
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it might dwell in them in all wisdom. Saint *Bernard* saith, This is the portion of the Jewes, that they have the letter onely, and so the portion of all hereticks, and not of Christians. Saint *Augustine* saith, Oh unhappy hereticks, which regard nothing but the outward sound of the letter, having a body without a soule ! Therefore men that will have a bodie and a soul together, must labour to have the understanding of the places that they read ; and to this end, they must add meditation to their reading, and constant and earnest prayer to God to their meditation, that hee would give his spirit of wisdom and revelation : and by this meanes they shall be able to search out hidden and secret things that are not discerned by others. Saint *Bernard* saith, when he was entred upon a text upon *Cant.* This Well is deepe, and I have nothing to draw ; but yet I see by experience, that if a man cover the Well with a linnen cloth, he shall wring out some moysture which otherwise hee should not : I have therefore bended my selfe upon it, and stretched my hands to thee, that thou wouldest reveale something to mee, for every man bending and stretching himselfe, his heart and his hands to God, shall receive something ; for, *the enterance to thy word, saith David, giveth light.* *Solomon* saith, *a diligent hand maketh rich ;* a little stock to begin with, being diligently imployed, maketh rich : So it is in spirituall things, *a diligent hand maketh rich ;* if a man have a little knowledge, if hee have a diligent heart and hand, though the Word bee as it were in a dark place, yet hee shall see more and more.

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There are two things to be enquired of concerning the written Word of God ; First, *by* whom it was written : Secondly, *for* whom it was written. For the first; that is, *by* whom this Word was written, time will not give me leave to speake of; therefore I will proceed to the next.

Quest. *For whom was this word written?*

Ans. For all men, of all ages and conditions; the text that I have read proves it: *Search the Scriptures*; to whom did Christ speak? To all men, of all Nations and Countries that were gathered there together. *Act. 2.39. The promise is made to you, and to your children, and to as many as the Lord God shall call*: the promises were not made to the Jewes onely, but also to the Gentiles, even to *as many as the Lord shall call*; therefore the Word is written for all: *Rom. 15. 4. Whatsoever things were written afore time, were written for our learning*; they were not written for them onely, but for us also, *upon whom the ends of the world are come*: *These things are come upon them for examples*, *1 Cor. 10. 11.* Therefore it is apparent, that the Word was written for all men. Out of this ariseth another question.

Quest. *How is it proved, that it is written for all men?*

Ans. Three ways, besides the testimony of Scripture: First, because the Lord that writ it is Lord over all, perfect in wisdom. Secondly, because this written Word is Gods revealed will. Thirdly, because there is but one way to salvation for all men, and this is laid downe in it.

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Wee will manifest this : First, because it is Gods Word ; and God is over all times, over all places, and over all persons, as well successors as predecessors, as well them that goe before, as them that follow after ; therefore the Word belongs to all. We have a Proverb, *New Lords, new Lawes* : but it is not so here ; God doth keepe alwayes one Law ; Kings that have their severall Kingdomes, have all severall Lawes ; the reason is, because they cannot make Lawes without their subjects, and amongst them, one thinks this fit, another thinks that : but the Lord is an absolute King, that makes Lawes without men ; *for the earth is the Lords, and all that therein is, Psal. 24. 1.* I add to this, that hee is perfect in wisdom : men, when they have made Lawes, they repeale them againe, because they are imperfect in wisdom, and cannot foresee what will bee convenient for after times. But God is perfect in wisdom ; therefore his Lawes are alwaies the same.

Secondly, because it is Gods revealed will, the rule of justice, by which things are made good or evill ; and therefore it must needs bee a universall Law ; his will is over all, his Word and himselfe have the same extent, without any restraint whatsoever.

Thirdly, because there is but one way to salvation, and that is by the Word ; the Word brings salvation to all men of all times, and of all conditions ; never had any man any way but one, and that is, by fulfilling of the Law : only there is this difference between the Law of works, and the Gospel ; for that by the covenant of works, all that will be saved by the Law, must
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doe the works of the Law themselves; by the covenant of grace, all that will bee saved by the Gospel, must apply by faith the fulfilling of the Law by Christ; for he *is the end of the Law to salvation*, he must be applyed to every man that will bee saved: so that here is an admirable conclusion, that man must be saved by mercy and justice; and for this the Word was written for all men, and for all ages.

Use 1. If this be so, then it is necessary that all men should have the Word of God in their own language, though it was written in another language, and before they were, yet it was written for them; a point that our Jesuits cry down, that every woman, and every boy, and every maide should have the Word; they cry out of it, but if God writ it as well for the unlearned as for the learned, why should they not have it? when God first writ the Bible, did hee write it in a strange language? If God had beene minded to have had the Word shut up from the people, hee would have writ it in a strange language; but God in his wisdom wrote it not in a strange language, but in such a one as all might read: Nay more then this, the Churches at all times have had their Bibles translated into their owne languages. Certainly, the Spirit of God never knew that which the President of the Councell of Trent saith, A Distaffe was more fit for a woman then a Bible; when as God hath commanded that women should read it as well as men; a Distaffe is fit in due times and seasons: but these doe accuse God, as the Divell in the Serpent did, when he said to *Eva*, God would not have you to know this; this is nothing but

the brood of the Serpent. Saint *Chrysostome* saith, Theeves when they meane to steale, first put out the candle ; so hereticks, when they meane to deceive, first corrupt the Scriptures. The Papists themselves have translated the old and new Testament into English, but so darkly, that none that reads them (unlesse hee be a Scholler) can understand them : their translating proves against themselves the lawfulnessse of a translation ; for how dare they doe that which they judge unlawfull ? their affectation of obscurity is a mocking of God and of his people.

Use 2. Was the Word written for mee ? then I ought to have a care to read it, and to understand it : This is the ground of all ; wee shall never doe you good with teaching, except you read the Scriptures privately ; God hath written them for you, as if your names were expressed in them. If a man had lived in the Church of Corinth when the Epistle was written to the Corinthians, would hee have thought that hee had beene excluded ? nay, hee would rather have thought himselfe to have beene bound to have read it. The whole Word of God is Gods Epistle to the creature. If an Emperor should write a letter to thee, saith *Gregory*, thou wouldst not rest till thou hadst read it ; but when God writes this letter of life and salvation, wilt thou not read it ? how ungratefull art thou to God ? Thou wilt confesse the whole Church worthy to bee condemned, if it should neglect the reading of the Scriptures : then thou being a member of the Church, condemnest thy selfe. A man *may* read other books, but hee *must* read this ; there is a necessity laid

laid upon him, therefore hee must read them: And know, thou man and woman, thou art in a fearfull estate, when thou maiest reade the Scriptures, and yet neglectest them. Brethren, know it for a truth, (for you shall one day know it) that though you have now excuses why you cannot reade (as because you cannot neglect your callings, &c.) yet the time will come when you shall have no excuse to keep you from being condemned: If ever therefore you look to have salvation, you must read the Scriptures.

Use 3. This must teach us, that a man must not read onely, but hee must apply also to himselfe; hee must not read it for others, but hee must apply it to himselfe, to his estate and condition. Wee have a common speech, That that which is said in generall, is spoken to none; but it is not true here: that which Christ said to all, Watch, hee said to every one; that which God saith to all, Read, hee saith to every particular person: as *Tertullian* saith, in reading the Scripture, Wee are to observe every severall occasion, to make use of every sentence. Doth the Word command any thing to bee done? or doth it forbid any thing? doth it threaten any evill, or promise any mercy? labour to know it, that it may comfort thee, that it may instruct thee, &c. and this is to read the Word profitably, for every man to learne his owne lesson thereby: many bad Schollers, when they cannot read their owne lesson, can read anothers; so, many can learne others lessons, but they cannot learne their own; as, they can say, This text meets with such a one. See what a trewant thou art in this Schoole of Christ; la-

bour to know thy lesson; as, this threatening serves to terrifie mee, this promise to comfort mee, &c. Brethren, many men make a partiall application; some will apply the promises, but not the threatnings; take heed of eating too much honey, the promises will doe thee no good, if first thou have not applyed the threatnings; hee that takes not his part in the threatnings hath no part in the promises: therefore take a view of the whole Booke of God. Againe, they that have a trembling conscience can see nothing but threatnings; these are onely such as the Lord leaves for a while, they cannot apply the promises to themselves; but the other are in a worse condition then these, for of these there is hope, because the Lord is fitting them for himselfe: but labour thou to apply the whole Word, that thou maiest see thy selfe. The holy Scripture is a looking-glasse, saith Saint *Gregory*; and a looking-glass, we know, is to see both what is comely, and what is deformed; so is the Word, to distinguish things that differ, and to discover good and evill: by the Law is the knowledge of sin, and duty; therefore labour to make use of it. All the Word is written for thee as well as for any, every part of it as well as any part; therefore apply it to thy selfe, that thou maiest have comfort and mercy in this life, and eternall happinesse in the life to come.

CHAP. IV.

2 TIM. 3. 16.

All Scriptures are given by divine inspiration of God.

IT hath been shewed, that the saving knowledge of God is to be found in the Word, and that the Word is written: It is necessary to be considered who writ it, and for whom it was written; Of the former of these, By whom it was written, is now to be handled at this time.

Quest. *By whom was this Word written?*

Ans. It was given by God, by divine inspiration, 2 Pet. 1. 21. the prooffe of which is manifest out of this text that I have read, *All Scriptures are by divine inspiration*; and in this respect it was called Scripture, because, that not onely the matter, but the voice, the stile, the phrase was by inspiration from God. Other writings may be the Word of God; but this was by Gods appointment, *the writing was the writing of God*, Exod. 32. 16. for Moses, at first writ not the Commandements, but God; and after the Tables were broken, they were no lesse the Word of God then before, Exod. 31. 18. others were the pen-men, but God the hand; others the instruments, but God the maker and author of this Word, Isa. 30. 8. Therefore it is that the Apostle Saint Peter hath it, 2 Pet. 1. 20, 21. there is no Prophecie but it comes from God; holy men of God writ them, and they spake them,

not by the will of man, but by the holy Ghost. This truth, because it is of weight, and hath great opposition of men, and breeds great doubts in men, we will labour to establish, and for further confirmation of it, we will confirme it by internall and externall arguments; internall I call those that are in the Scriptures themselves, and in the minde of men; externall, those that doe confirme these.

Quest. How doth this appeare, that it was written by divine inspiration from God?

Ans. By internall arguments, that are in the Scriptures themselves.

First, from the doctrine it selfe, and excellencie thereof.

Secondly, from the majesticke of the stile.

Thirdly, from the perpetuall consent of Christ and his Apostles. To examine these:

Reas. 1. The first argument is, the doctrine which is so holy and divine, that no man could write but a divine wisdom; and that is thus manifested: 1. From the greatnesse of these things written, surpassing all humane reason. 2. From the purity of the Word, which convinceth men of injustice, and yet teacheth all men to bee just. 3. From the consent; there is an admirable communion betweene justice and mercy; betweene the salvation of men by the satisfaction of Christ, and sanctification by the holy Ghost: No man could think of any such thing, till the Scripture did reveale it. 4. Lastly, The end of the writing, which is onely the glory of God, as the Apostle saith, *Let him that rejoiceth rejoice in the Lord*; this abaseth nature,

ture, and advanceth grace, therefore it cannot be but by divine inspiration.

Againe, no writing can bring comfort to a man but the Scriptures; *Rom. 15. 40. These things have beene written, that wee through patience might have comfort of the Scriptures*: these are such things that a man could never attaine to but by God.

Reas. 2. The second prooffe that wee gave, was the majesticke of the stile. Whosoever is exercised in reading the Scripture, shall plainly see, that no meer man was ever able to write it of himselfe. The excellencie of the stile is so great, that, as *Eusebius* reports, they thereby tryed the writing of hereticks; if the stile doth not agree to this of the Prophets and Apostles, they are to be rejected. If wee will know all true authority, wee must know it by the stile; for, howsoever a false Writer may take to him the name and frame of another man, yet hee cannot take his stile; for, as every man hath his severall countenance, and severall colour, that though two bee never so like, yet there are some things whereby they may bee discerned; so the writings of other men may bee knowne from the Scriptures, on which the holy Ghost hath set such a stile as is not to bee found in all or any the writings of all the world besides.

Reas. 3. The third ground was the consent of Christ and the Apostles with the Prophets that went before them; the latter Prophets consent with the former, and the former agree with them; therefore this must needs be from a divine direction. For, amongst men who have written of the same subject wee may finde

often variance, but these did never really contradict one another, there is no discrepance in them to be found: there were some thousands of yeers between the first Prophets writings and the Apostles, and somethousands of miles betweene the Prophets and Apostles that wrote at the same time, yet all doe agree together: the ground is this, because Truth (as God) is ever constant to it selfe. Therefore the Prophet *Jeremy* reproves *Hanani*, *Jer. 28.* because hee did not consent to the Prophets that went before him; and the Apostle pronounceth an anathema against himselfe, or an Angel, or whosoever should teach any other doctrine. All which shewes, that there is a marvellous consent in the Scriptures, and therefore they must needs be written by God, and not by men.

Quest. What other internall Arguments are there in the mindes of men, to prove the Scripture the Word of God?

Answ. It is proved, first by the Spirit of God, who witnesseth the same in the hearts of the Elect: Secondly, by the power and efficacie of the Word, and the working it hath in the hearts of men. To explaine this,

First, the Spirit of God witnesseth this in the hearts of the Elect; God is the best witness of himselfe, so is the Spirit the best witness of the Word, which is not beleevd untill it be settled in the heart of man by the Spirit that wrote it; for till then wee reject it. Some apply that of the Prophet, *Isa. 59. 21. My Spirit that I have put upon thee, and my words that I have put in thy mouth, &c.* In this manner the Spirit and the Word

Word must agree together, and continually bear witness each to other; whatsoever is suggested by the Spirit, and agreeth not with the Word, is to be rejected; whatsoever is expressed in the Word, is not believed till witnessed by the Spirit. I add to these Christs owne speech to the Jewes, *John 8. 42, 43.* who bragged that God was their Father; if God be your father, why doe you not beleieve my words? for if God be your Father, then you have the Spirit of God; but it is apparant, that you have the Spirit of God, because you beleieve not my words, and therefore God is not your Father. *John 10. 27.* *My sheepe heare my voice;* that is, they doe acknowledge that this is my voice: *Ver. 16.* *I have other sheepe that are not of this fold, them also I must bring in, and they shall heare my voice:* and *ver. 3, 4.* *the shepheard calleth his sheepe by name, and they follow him, and a stranger will they not follow:* where he sheweth, that the sons of God have the Spirit of God in them, whereby they are able to discern the writings of God from other writings; the Spirit of God giving them a cleare understanding to see, and a perswasion to beleieve the truth of them, and such a perswasion as no man knowes out of himselfe, but in himselfe. It is true (as wee said before) That the majestie of the stile, and the consent of the Writers, are great arguments to prove the Scriptures Gods Word; but yet they give a man no assurance, but onely breed in him a kinde of reverence, as *Salvian* saith: But if a man be once enlightened with the Spirit of God, hee rests not on his owne judgement; nor on the judgement of all the world, because hee hath

hath inward judgement in himselfe, which is the Spirit : And thus much for the first internall argument.

The second argument is taken from the mindes of men, and from the power and efficacie that the Word hath in the hearts and consciences of all men : It hath a power to convert them to God, to terrifie and awaken them, and also to comfort them in distresses, to wound them, and to make them whole, which no other writing can doe ; therefore it cannot be humane, but divine : This is manifest, *Psalm. 19. The Law of the Lord is perfect, converting the soule.* No Philosopher can convert the heart (though hee may bring men to outward civilitie) like unto this. The Word gives wisdom to the simple, and therefore is divine : It was that which made *S. Paul* to know that hee was dead ; for before the Law came hee was alive, but when the Law came he was dead. This the Apostle *Saint Peter* preffeth to the Gentiles, *Act. 2. 27, 28.* by which hee wounded them, and with the same Word hee healed them ; no other Word could ever bring them to despaire of their owne righteousnesse, no other could sustaine them despairing ; *this is the power of God to salvation, Rom. 1. 16.* Finally, *it is powerfull in operation, Heb. 4. 11.* it is mighty to make a man at variance with himselfe, the father against his sonne, the mother against the daughter ; nothing was ever able to doe this but the Word of God.

Quest. What externall proofes are there ?

Answ. First, the fulfilling of the Prophecies in the Scripture, in the same manner and the same circumstances, in the same time, and in the same persons ;
things

things many hundred yeers before foretold, are so accomplished as foretold: this therefore cannot bee but a divine prediction. *Isa. 41. 22.* The Prophet speaks of the Idols, *Come, and let them tell us what shall come to passe hereafter*; arguing, that to doe so must bee a divine thing. The Divell cannot foretell things to come; hee may ghesse at them, but hee hath alwaies his shifting holes; but the holy Scripture hath set downe in plaine termes the time, and the persons, and other circumstances, as *1 Reg. 13. 2. Isa. 45. 1. Gen. 15. 13, &c.* therefore it must needs bee a divine wisdom that did indite and inspire them.

Secondly, The second externall argument is the antiquity of these, they are ancients then any other writings whatsoever: the Egyptians indeed brag, That they had writings before *Moses*; but it is nothing but bragging and untruth.

Thirdly, The great opposition that hath beene made against them, and their preservation. It is true, that *Aristotle* burnt the books of his Master *Plato*, a great Philosopher, that himselfe might bee the more observed; but hee could never burne them all; he was but one, and many opposed him: But when whole Kingdomes and Countries, even the whole world have violently, for a long time, and many ages set themselves against these, and yet they are preserved, the preservation of them argues a speciall divine care of them, as of divine writings. *Mac. 1. 7. Antiochus* burnt this booke, and made a law, that whosoever had this book should die the death; yet it is preserved, that not so much as a syllable of it is wanting. Writings,

tings, and whatsoever else is of man, may bee destroyed by man, may faile of themselves, as saith *Gamaliel*; but the things of God, and divine writings shall abide for ever: See this difference in the writings of *Solomon*, those of his owne wisdom are lost, those inspired by God abide till this day, &c.

Fourthly, The persecutions that have been made at all times against the professors of this Book, their constancy in beleieving it, obeying it, and laying downe their lives for it, which none could have done, had not the writing been divine. (Indeed, a few desperate men have laid downe their lives for their owne writings; but not any that hath so valiantly laid downe his life, as the professors of the Gospel:) All these are sufficient proofes for this point.

Use 1. This must first teach us, that the Word is cleare and plaine (because the writing of God) for the instruction of men: certainly, God would never write obscurely and in the darke: 2 *Pet.* 1. 13. *It is a light in a darke place.* When we say it is plain and clear, it is so in it self; though the naturall man discerneth it not, and to the regenerate man it may be hard. *Chrysostome* saith, the Saints never pray to God, Make thy Law easie; but, Give us understanding, and open our eyes, that wee may see thy Law: the truth is, there are many difficulties in it, but there is nothing difficult which in other places is not made plaine, if necessary to salvation. The Scripture, as Saint *Gregory* saith, is both meat and drink, drink needs no chewing: some places are easie, that they need no chewing; and some places are hard, to stir up men to seek them out, 2 *Pet.* 3. 16.

There

There are many things in Saint *Pauls* Epistles that are hard, but to whom? to the ignorant: they are easie in themselves, and to the regenerate; therefore saith one, What need have we of Commentaries added to the Word, if Commentaries add not light to the Word, but the Word makes Commentaries light.

Use 2. This teacheth us, that because the Word was written to every man, therefore every man was bound to studie it, and to read it; and seeing the Word was inspired by the Spirit of God, therefore when a man goes about to read it and heare it, hee ought to pray for understanding, and for Gods Spirit by which hee writ it; for they that wrote it, did it not without Gods Spirit: men should pray that God would give them his Spirit of wisdom to open their understandings; surely, the greatest light in the world cannot make a blinde man see in the mid-day, an eye that hath not internall light cannot see. The Scriptures, in the old and new Testament, are the two great lights that God hath ordained to rule the Church; which, though they shine never so brightly, yet there is required an internall light in man, that they may be seene. A man may looke up to the heavens, saith Saint *Chrysostome*, where God doth sit, and yet not know God, nor see him shut up in heaven: So many men reade the Scriptures, and yet see not God shut up in them. No man knowes what is in man but the spirit of man, and wee have received the Spirit of God, that we might know the things that are given us of God: The Wisdom of God hath given the Spirit to man, whereby hee is able to discerne. If so be a King should write a Letter
to

to his subjects in a strange language, and not send his Secretary to interpret it, they were never the better; nor wee for the Scriptures without the Spirit.

Iustin Martyr saith, that *Ptolomy* wrote to the King of Judah for the Law; and withall hee desired him to send him a man that might make him to understand it: So they that will understand the language of the Scriptures must have the Spirit of God. If a man had the Prophets themselves to preach to him, they cannot make a man understand to salvation; why? because they can but teach the eare, they cannot teach the heart. When I cannot have *Moses* to tell mee the meaning, saith Saint *Augustine*, give mee that Spirit that thou gavest to *Moses*: And this is that which every man that will understand must pray for: this *David* prayed for, *Psal.* 119. 18. *Open thou mine eyes, that I may see the wonders of thy Law*: and *vers.* 19. *hide not thy Commandements from mee*: and *Christ* saith, *If you, being evil, can give good things to your children, how much more shall your heavenly Father give his holy Spirit to them that ask of him?* *Luk.* 11. 13. So that then wee shall see the secrets of God.

Use 3. If any man pray for the Spirit of God, he must not think it comes without means, and therefore neglect reading. It is Gods finger that presseth the diligent care of reading; and it is the means whereby wee may come to have the Spirit: you must not look to have the Spirit in your heart, unlesse you have the Word in your mouth, that is, the continuall reading thereof; neither preferr a little ease before the Booke of God. Thou hast no part in the Spirit, if thou hast not a great desire

desire to have a great part in the knowledge of the Word of God.

Use 4. In the fourth place ; Did God write it? Then ought wee to make application of every part of it, of the promises, and of the threatnings, and of the commandements, &c. Of the promises, because it was God that promised them, and hee will confirme and make them good : of the commandements, because if thou disobey them, he is a just God, and hee will be revenged of every contemner : of the threatnings, because if they had been written by man, a mans word might have beene contemned, but whither shall wee flee from God ? Therefore think of this Word, and labour to apply it, and give obedience to it ; they are Gods owne Lawes, *and it is a fearefull thing to fall into the hands of the living God* ; therefore let us feare and obey that which is Gods Commandement, lest for our neglect he throw us to everlasting destruction.

CHAP. V.

2 TIM. 3. 16.

All Scriptures are given by divine inspiration of God, and are profitable.

THe last day wee spake concerning the Scriptures, and therein wee handled the Author that wrote them, and from whom they did flow ; and you heard, it was from God himselfe, and that by divine inspiration. It remaineth then that wee should speake of the
second

second thing that wee have thought fit to bee spoken of, *viz.* The dignity of the Word, which hath two parts: the first, the Authority of it; the second, the Sufficiencie of it, because wee are to build on it, and to rest upon it as the ground and rule of Faith: and these are the two things which wee will handle at this time. For the former of these,

Quest. What is the authority of the written word?

Answ. It is that by which it is authentically, and worthy of credit in it selfe, being the divine and onely Canon and Rule for all things to bee beleevd and done. That the Word of God hath this authority, this verse which I have read doth prove: So also *Isa.* 8. 20. *To the Law, and to the Testimonies, if they speake not according to this word, it is because there is no light in them:* if questions be asked about the dead, *To the Law, and to the Testimonies, whatsoever others say, reject it;* this hath authority of it selfe: to this is added *2 Pet.* 1. 19. *Wee have also a more sure word:* to these I add *Gal.* 6. 16. *As many men as walk after this rule, peace be on them:* this is the rule of all things; *Joh.* 2. 16. If any man bring any other Doctrine, bid him not to thy house; where the word sheweth that there is no other word of any authority but this Word; thus the Word witnesseth of it selfe; therefore it must be true: *John* 10. 35. the Word *cannot be broken*, therefore it must be of that authority, worthy of credit in it selfe; and being divine, wee must beleieve it, and it must be the Rule and Canon by which all things must be done; And this is the prooffe of the first point.

Quest.

Quest. What ground have you for this, that the Scriptures are thus authenticall?

Ans. There are these: First, because they are Gods word, to whom it belongs to appoint every one a canon and rule, that must give them direction to all things to be beleaved and done.

Secondly, Because God hath written them for this end, that they might be such a rule that might be alwayes in the Church, that men should not dare to swerve from it.

Thirdly, Because this Word is the first divine truth of God himself.

To explaine these; first, they are Gods word, &c. This is manifest of it self, that it belongs to God to appoint a rule and a canon: we further confirme this thus, *Deut. 7.11. Keepe my commandements, my statutes, and my judgements*; why so? because they are my statutes, I command you: *the Word is a lanterne to my feet* (saith *David*) *Psal. 119. 105.* Thou shalt keepe my statutes: so that if we enquire into the ground, what the reason of the authority of the Scripture is, it is manifest, it is authenticall, because it is the word of God: who should teach me (saith *Saint Ambrose*) the things that appertaine to heaven? God, and not man. Who can better teach me concerning God, then God? All other Divine things had need of testimony, saith *Salvian*: but onely these things spoken by God, need no more testimony: while therefore it is God that hath wrote this, and he onely hath Divine authority, therefore this must needs be of Divine authority.

The second answer was thus much; because that this was written by God, to that end, that the Church might alway have a rule, from which it should not dare to swerve. *Deut. 5. 32. Take heed to my statutes, turne not to the right hand, nor to the left*: and that *Rom. 15. 4. These things were written, that we through patience and comfort of the Scriptures might have hope*: therefore from hence it is manifest, that they are written to be a rule.

Thirdly, because that this is the first divine trueth of God himselfe; therefore it hath this name, *Ephes. 1. 13. John 17. 17. thy Word is truth*; with an emphasis, that there is no truth but this: so *Ephes. 2. 20.* it is the foundation of the Church, it is builded upon the Apostles and Prophets: we say it is the first truth of God himselfe, because it must be first beleevd before we can beleeve by a divine faith any thing that is revealed in it; faith doth first spring out of it, and is last of all resolved into it, and so it is the first truth. This is the principle of principles, and though it be not beleevd, yet it hath the same authority: gold is gold, though no man have it: the Sunne in the first day it was created, was to rule the day, and measure time though there was neither man nor beast to take notice of it. In the Gnomon of a diall, the shadow of it shewes the houres of the day though men sleepe; principles in all Arts are to be granted, are not denied without grosse absurdities. Here are our first principles; that there is a God, that God hath a Word, that the Scripture is the Word of God; these are and ought to be assented unto by whosoever would be called

led Christian; the denying of any one of these, is to open the gate to Atheisme, and all prophaneſſe: ſo then this is manifeſt, that this Word of God is of Divine authority.

The firſt Uſe then teacheth us, that then falſe to the ground, the Doctrin of Popery, that tels us, that the Scriptures have no authority but from the Church: ſome have ſpoken very blaſphemouſly of the Word of God, one for all; the Preſident of the Councell of Trent ſaith, that the Scriptures have no more authority then *Eſops* Fables, without authority from the Church of *Rome*: and others ſay, they have no more authority then any other prophane books: others more moderate ſay, they have no more authority in them then they receive from the Church: the queſtion is not what authority the Church doth give to the Scriptures, but what authority they have in themſelves: the Church can but declare their authority, the Scriptures have it in themſelves, I had not beleevd the Scripture (ſaith *Auſtin*.)

We never denied that the Church hath excellent Offices concerning the Scriptures; as firſt, it is to keep them and preſerve them; therefore the Church is compared to a publique Notary, like to the Court of Rowles; the Maſter of the Roles gives no authority to Records, but keepes them. Secondly, the Church is to publiſh the Scriptures; therefore ſhe is compared to a crier, and this is the fidelity of the crier, to publiſh the ſpeech of the Prince; and the Churches duty is to publiſh the Law of God. The third office it hath, is to diſcern the true Scriptures from forgeries,

and apocryphall. It cannot make that which is Apocrypha, Canonically; but it hath a power in discerning which are Apocryphall, which Canonically: as it is in a City, the Magistrates receiving a letter as from the Prince, out of their experience are able to discern whether it be the Princes letter or not: so they that are Gods Ministers, can do nothing but discern the Word, they cannot give any authority to it: we conclude, the Scripture hath authority in it selfe, *Ephe. 2. 20.* It is the foundation of the Church, then the Church cannot giue authority unto it.

The second Use serves to admonish us, to receive the Scriptures for themselves, for their owne authority, and not for any mans authority whatsoever; not for any mans person, nor upon the authority of the Church; for if we doe so, we cannot have true saving faith. Every man ought to receive the Scripture for its owne authority; not that any man should condemn the authority of the Church, but he may not depend onely upon it, no not upon Saint *Paul* himselfe, but must search the Scriptures, to see whether it be so or no: we ought not to receive the testimony of any Church in the world, except it be grounded upon the Scripture: we will use that which *Aquinas* saith of the woman of Samaria (we may use the helpe of an enemy) when she told them what things Christ did, they beleaved, but when they came to Christ himselfe, they beleaved not for her saying, but because they heard him themselves: so we use the authority of the Church, as a meanes to come to beleave; but when we beleave, let us not beleave for the saying of the Church,

Church, but for the Scriptures themselves.

Use 3. This is to admonish every man, when he hath received the Word, to know it is the truth of God, and therefore to labour to make it the Cannon of his faith, for the authority it hath in it selfe: we ought to examine our selves by this Word: Hast thou done any thing that hath not this ground? repent of it; and for the time to come, labour to make this the Cannon of thy life, and the rule of thy obedience. Art thou tempted by thy owne corruptions, or by any other? aske them, Is there any such Word that will give leave? if not, thou must beleeve and hold to this; for this is the Cannon by which thou oughtest to do all things. *Hierome* complains of some in his time, who did wrest the Law to their owne wils, and not their wils to the Law; but we must be farre from this: for whosoever *walks after this rule, Gal. 6. mercy and peace shall be to him*; but if he walke not after this rule, he shall have judgement mercilesse.

Quest. The next question is, what is the sufficiencie of this Word?

Answ. The answer is, that it is that by which it is perfected, concerning all things necessary to salvation; that place which the Apostle hath, *2 Tim. 3. 17.* doth prove this; *it is able to make the man of God wise unto salvation*, and therefore it is sufficient: so *Deut. 12. 32.* *Thou shalt keepe all these Commandements, thou shalt adde naught thereto, nor take ought therefrom*; and therefore it must needs be perfect: that to which nothing can be added, and from which nothing can be taken, must needs be perfect: also *Psal. 19. 7. the Law of the*

Lord is perfect, Revel. 22. Whosoever shall adde unto this booke, God shall adde unto them the plagues that are written in this booke. Thus the Word testifies of it selfe; and therefore seeing the Word is true, it must needs be a perfect rule.

Quest. What Reason doe you shew for further prooffe of this?

Ans. First, because it was the written Will and testimony of God.

Secondly, Because after the Lord had given the Law in writing, the Jewes were never guided by any unwritten word.

Thirdly, Because Christ and his Apostles never proved their Doctrine by any unwritten word. To explain these:

First, It is the written Will and testimony of God; therefore we call these, the old and new Testament: a mans will after it is confirmed, no estate will admit to be altered; therefore if we may not alter mans will, much lesse may we alter Gods.

Secondly, It is sufficient, because that after the Lord had given his Law in writing, the Jewes were never guided by traditions: before the giving of the Law, the truth went from hand to hand, but after that God had written the Law, they never came to him, but upon some especiall occasion: as for the Blasphemer, &c. *Bellarmino* confesseth this, that there are some Catholiques speake with great probability, that the Jewes, after God had written the Law had no traditions: *Austin* saith, in the old Testament the Gospell was hid, but in the new Testament it was made
more

more plaine: If God would teach the Jewes by nothing but by the written Word, when it was more obscure, much lesse us, who have it more cleare.

Thirdly, Because whatsoever Christ and his Apostles taught, they proved by the written Word; thus saith a Prophet, and thus saith the Psalmes; nay, certainly, Christ opposed traditions, when he found that their authority corrupted the Law, *Mat. 5.* but I say unto you, rejecting those traditions, the true word of God is this: therefore the conclusion is, that the Scriptures are a perfect rule containing all things to be beleevd and done:

Use II. The first Use teacheth us, that then must fall to the ground, all unwritten traditions, the ground of all which is said to be the insufficiency of the Scriptures; but if the Scriptures be sufficient, then traditions have nothing to leane upon, but it is blasphemie to thinke, that God would not perfect that Word he began, and therefore traditions are nothing. Oh! say they, the Scriptures doe not containe all fundamentall points for faith. To this I answer: If they had said, the Scriptures doe not containe all the fundamentall points of their faith, I would willingly subscribe to it; the word of God no where speakes of Saint *Peters* successours; the word no where speakes of invocation of Saints, prayer for the dead; indulgences and pardons, these things the Scripture doth not containe; but these are all of them contrary to the foundation; but we beleevd nothing as necessary to salvation besides the Scripture. We doe not doubt but that the Saints kept many excellent speeches, and sayings of

Christ, (as that in the Acts, as the Lord said, it is a more blessed thing to give then to receive,) but if there be any such tradition, that is not for substance to be found in the word, that we reject, because the Scriptures are sufficient; for the conclusion, we will end with a speech of St. *Austin*: I seek in the Gospel, if I finde it not there, where shall I finde it? so may I say, if we find not traditions in the word, where shall we find them?

Vse 2. This teacheth the Ministers of God, that they must prove the Doctrine they teach unto the people; where shall they have that light, no where but from the word? they must not follow the vision of any man, but only the word; wherein God hath comprized every thing that he will have his people taught: as it was in the creation, the light was at large before the Sunne was created; but after that was created, God inclosed all light in the Sun; so some time the word of God was taught from hand to hand, God informed some, and they taught others: but after that God had written the Scriptures, all were to receive their light from these; there was none to be had any where else, and in this case it is manifest, 1. *Pet.* 1. 14. Give attendance saith the Apostle to reading: in what? in the written word of God, *Acts* 26. 22. The Apostle speakes of nothing but of *Moses* and the Prophets: so the Ministers of God should speake of nothing else, and as *Lactantius* saith, learne to teach that which hath been taught before, so shalt thou teach no new thing.

Vse 3. This seems to instruct men, if they want counsell

counsell, if they want advice, where it is to be had; let them resort to the booke of God, to the law and to the testimonies; this shall make them wise, this shall comfort them; the Scripture is able to make the man of God perfect to salvation, how much more a private man? That booke that can teach a man to be a Captaine, can teach a common souldier how to order himselfe; if he cannot finde sufficiency in it, then he must blame himselfe, for the defect is in his own part. Saint *Augustine*, having given certaine rules, by which a man might understand the Scriptures, saith thus; if any man by these rules cannot understand the Scriptures, let him not blame the Scriptures, but let him blame himselfe: as if I, saith the Father, do shew a man a star with my finger, and he hath a weake sight and cannot see it, let him not blame my finger, but his owne weaknesse: for conclusion, every man ought to get a bible, what wants any man for salvation and spirituall comfort, that is not here: there is distresse, but here is a remedy for it; no discomfort, but here is a comfort; &c. It is like the Apothecaries shop, there is no wound but there is a remedy; but if a stranger come unto the Apothecaries shop, though all these things be there, yet he cannot tell where they are, but the Apothecary himselfe knoweth: so in the Scriptures, there are cures for any infirmities; there is comfort against any sorrowes, and by conferring Chapter with Chapter, we shall understand them: the Scriptures are not wanting to us but we to our selves, let us be conversant in them, and we shall understand them, when great Clerks who are negligent, are kept from them.

CHAP. VI.

H. B. II. 6.

He that commeth unto God must believe that God is, and that he is the rewarder of them that &c.

HAVING spoken of the ground of the true knowledge of God, and of so many things concerning the word, as were thought necessary: It remaines that we proceed to that which God teacheth us, first, concerning himselfe. Secondly, concerning his will. First, that there is a God! Secondly, that there is but one God! Thirdly, what this one God is, in the unity of Essence, and trinity of persons, and now concerning these.

Quest. What doth the word teach us concerning God?

Ans. The answer is, first, that there is a God; for the prooffe of this, my text shall serve for many: he that comes to God, must believe that he is, and that he is the rewarder of them that seek him; also the first of *Gen.* hath this many times, *In the beginning God created &c.* And in the verses following, *God saw, that all that he had created was exceeding good.* Therefore it shall be needlesse for me to bring more proofes, for all men confesse there is a God.

Quest. What reasons have you to confirme this?

There be divers reasons, first in man; secondly, with-

out man; within man the very being of body and soule with the powers and parts of them: and secondly, the terrors of conscience when they have done ill, and joy and comfort when they have done well: these and the like works in man doe manifest that there is a God.

Secondly, without man, the wonderfull frame of the world was not made by it selfe, nor by nature, nor by man, therefore by God; with the motions that are in it, each of these we will explaine: that these proves, that there is a God, appeares by the bodies of men, whence have they themselves? of themselves? No, *Psal. 108. It is he that hath made us, and not we ourselves.* It appeares manifestly in that a man cannot comprehend one part of his body, he knowes not himself, nor the severall secrets that God hath made in him; but it may be sayd though a man made not himself, yet his parents did; no, nor his parents: because his parents did not know what they did beget and conceive; but if parents were the cause, then they should know the effect: therefore it was God that made them; Their soules are made by him, who is above reason; there is nothing that hath reason but men and Angels, but they made not the soule, and nothing is above reason, but God; This is apparant for the body, *Psal. 94. 4. He that made the eare, shall he not heare?* it was God that planted the eare, and not man. And for the soule, *Eccles. 12. The spirit returnes to God that gave it. God made man, and he breathed into him the breath of life, (Gen. 2. 7.) and he became a living soule.* Wherupon the Poet *Aratus* of whom *St. Paul* speakes

speakes, saith, that we are of the generation of God, because we have our soules from him, which are indued with reason and knowledge, and in this respect he is called the father of spirits; so that if we looke to the beginning of man, when he was first endued with wisdom and reason, and made with noble qualities, it appeares that there is a God.

Secondly, the second ground is in mans self; the conscience of man when he hath done ill is full of horrors, all men are so: *Adam* hid himselfe: *Dauids* heart smote him, 2 *Sam.* 24. 10. *Esa.* 33. 14. *Sinners in Sion are afraid, feare hath suppressed the hypocrites.* And this is that in *Psal.* 53. 15. *They were afraid where no feare was*; that is, where no outward cause of feare was; conscience the deputy of God did terrifie them; This was that which did fill *Iudas* so full of terrors; Yea, but say some, they may feare lest those things they have done, should come to the knowledge of the Magistrate, and so law should take hold of them; I answer, this adds to their feare: but *Adam* had none to feare, because he was the first: *David* had none to feare, because he was king and so above all; but yet the deputy of God was in them, and that made them afraid: to add to this, if a man commit a thing in the wildernesse where no man knowes it, yet he is afraid, for sometimes he tels it in a frensie, and sometimes in sleepe, as the Prophet *Esa*i speaketh, *Esa*i. 66. 14. *Enforced by the worm in them that never dies.*

Secondly, the comfort that it gives unto men when they have done wel, when they know the acceptation of their owne works, and live in expectation of reward

ward; and this is not only when they have done wel in the sight of men, but also whē their left hand knoweth not what their right hand doth; nay when men mock at them and scorne them, as *Mychal* scorned *David*, then they have joy; yea the Martyrs have laid downe their lives rejoycing: whence comes this but from God? the Apostle speakes to this purpose, *Heb. 10. 34. You suffered with joy the spoiling of your goods: why? because you know you have in heaven a better and a more enduring substance*; all which proves that there is a God.

The second thing is without man, and that is from the wonderfull frame of the world; it had a beginning but it was not made by nature, nor by man, nor by it selfe, nor by chance; It had a beginning, and therefore subject to alteration, and change, and therefore it made not it selfe, nor came it by chance. If a man come into a strange place, and see a small cottage, he will say it was made by some body; much more, if a man look upon the frame of the world, he cannot thinke it was made by it selfe; well, who should make it? it selfe? or nature? or man? First, chance made it not, which is a casual concurrence of things, and nature made it not, for if it did, then there should be a naturall reason of all things in the world; but there are Millions of things in the world of which none can give a reason; as the ebbing and flowing of the Sea. The master of reason could not find it out, & therefore sayd, because I cannot finde thee, thou shalt find me, and cast himselfe into the Sea: who can give a reason of the colors in the Rainbow, and who can give a reason for the heate of a mans stomach, that digesteth

digesteth all things that it receives, and consumes not it selfe?

Neither did man make it, it was made for man, and he was brought into it as a guest, therefore man could not make it; besides, there is such skill in the frame of the world, that man could not do it, and Christ teacheth us, that man hath not power to make a haire of his head white or blacke, much lesse to make such an earth, and such an heaven as there is, therefore it could not be made by man; as the Apostle saith, *the invisible things of God are seen by the creation of the worla. Rom. 1.20.* Hereby they that have doubted whether there was a God, have been brought to confesse one: for *Pliny* saith, that when he saw a Butterfly or a gnat buffing about him, he confessed that there was a God; because that so little a creature could not else make so great a noise: to adde to these, the motions that are in things, it is the reason that Philosophers have had to prove, that there must be a God; because all inferiour things, must be moved by superiours: that as the pulse carries a mans eie, or reason to the heart, so these to God; especially, when all these things move to one principall end, though things have two or three causes, yet all comes to one end, *Prov. 16.4. God made all things for his own glory,* so that by these arguments we have proved that there is a God.

Use 1. This serves to confute all Atheists, such as deny that there is a God, and say that religion is nothing but a meer investition to keep men in awe; *Saint Austin*; in his confession, saith; If there be any that

that deny God, I know not what to say, I know not with what manner of arguments to go to them; but I should offend in speaking to them: *Tully* in his book of the nature of God, makes mention of one *Protagoras* who wrote a booke, and in the beginning of the booke, he wrote thus: The Gods whether they be or not, I know not: the *Athenians* abhorred this, and for this, they banished him out of the Country, and burnt his bookes in a publique assembly: this I say, if there be any Atheists amongst us, I could wish they were banished the Court, and Country; I adde this further, as *Seneca* speakes, there are no Atheists though there would be some; if any say there is no God, they lie; though they say it in the day time, yet in the night when they are alone they denie it; howsoever some desperately harden themselves, yet if God doth but shew himselfe terrible to them, they confesse him. Many of the heathen, and others, have denied that there is a God, yet when they were in distresse, they did fall down and confesse him, as *Diagoras* that grand Atheist, when he was troubled with the strangullion, acknowledged a diety which he had denied; these kinde of Atheists, I leave to the mercy of God, of which I doubt it whether there be any for them.

Use 2. The second use, serves to teach every man to bethinke himselfe, and to humble himselfe, for these Atheisticall thoughts, in which he hath called into question, and disputed whether there be a God, or no: Brethren know thus much, if thou beest a man that doest believe, thou canst not be perfectly without

without these thoughts, arising out of the seed of thy owne infidelity, to call into question, whether there be a God: for the diuel out of his malice which he beares to God, labors to corrupt men in this, that so they may call their faith into question: It may be a man by grace may resist these thoughts: but know, that there is no man so resisteth a temptation of Sathan, but that it leaves some filth behind it: a man cannot perfectly resist him by reason of his weakenes, therefore every man ought to humble himselfe; for he that is least troubled with them hath least faith; but he that wraastleth with them, and humbleth himselfe for them, may have comfort. Therefore labour to strengthen thy selfe against these, that if they come, they may be but as a flash of fire. For the conclusion of this use, what shalt a man do? even as *St. Chrysostom* saith (teaching how we may make the diuel nought to himselfe, and good to us) labour for more strength by his temptations; It grieues the diuel to see us bettered by him; if we were watchfull against occasions, and temptations, and resisted them, by this meanes we should grow strong in faith, and gaine by him: and to this end the Apostle saith, resist the diuel, and he will fly from thee.

Quest. What doth the word teach us concerning God?

Ans. That there is but one true God, it is manifest here in my text: he that comes to God, must believe that God is, and that there is but one God: when God spake to *Abraham*, of *Isaak* he sayd, *I will be thy God, and the God of thy seed, So Isai. 44. 6. I am the first and the last, and besides me there is no God.*

Iohn

Iohn 17. 3. This is eternall life, to know thee to be the onely true God, 1 Cor. 8. 5. Though there be many that are called gods and lords, yet unto us there is but one onely true God.

Quest. What Reasons are there of this?

Ans. There are three : First, from him are all things.

Secondly, Because there can be but one Infinite.

Thirdly, Because there is but one Omnipotent.

For the first : Because from him are all things : thus the Apostle *Paul* reasons with the Gentiles, that *from him, for him, and by him, are all things, Rom. 11. 36.* If all things be from him, then there can be but one for all ; other things come from him, as maine roots have their first originall from one root ; so all beings have their being from God, who is the first being. And as all things come from him, so all things returne to him againe, and serve to manifest his glory ; and therefore he is called the Alpha and Omega, the beginning and the ending.

The second Reason is, because (as the Master of reason saith) there can be but one infinite being and wisdom, and that must be the first mover, and that is, he that fills heaven and earth, *Ios. 23. 23. I fill heaven and earth :* and therefore there can be but one God.

The third Reason is, because there can be but one Omnipotent ; It appeares manifestly that there cannot be many : for (as *Lactantius* speakes) if there be two, they must be equall, and then they agree, or disagree ; if they agree, then one of them is superiour ;

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if they disagree, then there will be a confusion : therefore it followes, that there can be but one ; for (as Saint *Austin* saith) a King cannot endure a fellow ; no more can God endure a copartner : when was there heard that two Kings raigned together, but the one sought the overthrow of the other ?

Vse 1. This serves to overthrow the multitude of gods that the heathen have had and worshipped, and the hereticks have invented. It shewes, that they were fictions of their owne braines, because they made a multitude of them : the true God hath not his name, nay, he will not have his name given to another ; a true Husband cannot endure a fellow ; a true Mother cannot endure the parting of her childe : this argues that the Gentiles gods, were false gods, because if they might be gods, they cared not how many there were. And that was the reason why the *Romans* refused Christ, because they would have their gods with him, and he would be worshipped alone, without them.

Vse 2. This teacheth us from whence it is, that the world continues, and is not destroyed ; not onely because there is a God, but because there is but one God, and he alwayes preserves it : Saint *Chrysostome* saith, as it is with the body, If God doe forsake it, it cannot continue ; so is it with the world, if God did not uphold it, it would come to nothing : he saith further, the world is like unto a ship, the Marriners are the men, the sayles are the heaven ; why doth this ship never perish ? because there is but one Governour ; if there were two governours, the ship must needs

needs perish; for while the one would hoyst up sayle, the other would cast ancor, and so there would be a confusion. Saint *Athanasius* saith, if there were as many Governours and Coronels in one Armie as souldiers, the Armie would soone be confounded; this is the safety of an Army, that there is but one Generall, and so all are preserved; so is it of the world, that there is but one God.

The third Use is for matter of practice, to reſtraine men from wronging one another; becauſe there is but one God. It is not my uſe, but the Prophets, *Mal. 2.10. Have not we all one Father?* and the Apoſtle in the new Teſtament exhorts, *that we live in peace, &c.* he addes, *becauſe there is but one God, Father of us all, &c.* ſo he that is about to injury another, ought thus to reaſon with himſelfe; there is but one God, and he is his God as well as mine: and if any man injury me, ſhall I goe about to take revenge? therein ſhall I ſinne againſt God, for there is but one God: Well might it be, if an Engliſh man and a ſtranger ſhould injury one another in a ſtrange place, they might returne revenge, becauſe they are not both under one ſupreme Governour; but we may not do ſo, we have all one God: a Maſter of a family that hath two ſervants fallen out, is moſt angry with him that ſtrikes the ſecond blow: ſo with him that offers wrong, God is angry, but he is much more offended with him that takes revenge: therefore we ought to reaſon thus with our ſelves, he is his God and my God, therefore I may not tranſgreſſe againſt him: and this is not onely generall, but particular, for the

Master to the servant, for the King to the Subject; we have but one God, and his God is my God; I may not wrong him, for he will punish me, and defend him: and this is the argument that *Iob* uses, *If I did despise the counsell of my maid*; that is, if I was a tyrant over them, and would not heare them speake, but would have done what I pleased: what was the ground that restrained him? he that made them, made me; therefore deale equally with your servants; you have but one God, and there is no difference betweene him and you; therefore let every man take heed of himselfe, especially that ye transgresse not one against another; and every one shall receive of God as he hath done: And so much for this time.

OF GOD AND HIS ESSENCE.

CHAP. VII.

EXODUS 3. 14. *And God said to Moses, I am that I am.*

THE word of God, the fountaine of knowledge, teacheth us; first, concerning God himselfe: Secondly, concerning the will of God.

Concerning God himselfe, we proposed three heads:

heads: First, That there is a God: Secondly, That there is but one God. Thirdly, What this God is. Concerning the two former; That there is a God, and that there is but one God, we have already spoken: now it remaines that we proceede to the third; What this God is. The nature of man is so weake and imperfect, that it is altogether impossible for it to finde what God is; and that made the Naturalists say, that it was no easie thing by nature to finde that there is a God; but to finde out what he is, is altogether impossible: The light that we have in his Word is imperfect, and we can see but in part, as the Apostle speaks: God hath shewed himselfe unto us, as he did to *Moses*, by his back parts; that is, so much of himselfe as we may be saved by; and no more may we seeke after, and be saved; and therefore as *Moses* saith, and Saint *Ambrose* building upon him, *Secret things belong to God*, he hath kept them to himselfe, and what things God hath kept secret, we may not looke after; and those things he hath revealed, we may not neglect; therefore we must follow the Word and the light of it, and goe along therein as others have done before us, who laboured to see this God. For me to tell you the many descriptions, the ancient Fathers have given of God, would take up a great deale of time, therefore to passe by all these, and to come to that which may give us profitable knowledge.

The first Question is this:

Quest. *What doth this word teach us concerning God?*

Ans. It teacheth us what he is, namely one spirituall

Essence, most perfect, distinguished into three persons: this discription of God is the ground whereupon we must lay that which followes, wherein you must see that he is an Essence ; secondly, that he is but one Essence ; thirdly, that he is a spirituall Essence; fourthly, that he is most perfect : this question and answer we will explaine in other questions and answers ; I come then to the first.

Quest. Namely; what is this that is sayd to be an Essence? or why is it said to be an Essence?

Ans. The answer is, that Gods Essence is that by which he is, and existeth true God: To explaine this, it appeares out of these words that I have read, that *Moses* being sent by God to Israel, that he might answer them when they said, who sent thee, God saith, I am, that I am; I am, and Essence are all one: for though in Scripture this word Essence is not to be found, yet in sence and meaning it is; this is manifest, *Revel. 1. 8. God saith of himselfe, I am, &c.* Moreover, this is manifested to us by that name which is given to God, even *Jehovah* and *Jah*, names that are not given to any that are not Gods by nature, though Gods by office; that these two names are alwaies given to him that is God by nature, I might shew infinite examples, *Psal. 83. 18. Thou whose name alone is Jehovah, art the most high over all the earth.* So *Exod. 12. 2. The Lord is my strength*: where the word is (*Jehovah Jah*;) Now this word *Jehovah* is derived of a root or Radix, that signifies (to be) and thereupon it comes to passe, that he is called (*I am.*)

Quest. Why is God such an Essence?

Ans. Be-

Ans. Because he existeth absolutely of himselfe: Secondly, because his Essence is eternall, immutable, and ever the same. Thirdly, because it gives an Essence and being to his Word and Promises. Fourthly, because he gives an Essence and being to his Creatures: and of all these in their place.

Essence or being, is common to God and his creatures: these foure things make the difference.

Reas. 1. Firſt, That he existeth absolutely of himselfe: this appeares by many places, *Isai* 43. 10. *You shall know and beleeve me*; that is, you shall understand that I am, and how? namely, of my selfe: for before me there was no God; neither shall there be after me: so he is absolute of himselfe. So also *Iohn* 8. 38. *Before Abraham was, I am*: our Saviour speaking of his Deitie, saith, that he was long before *Abraham*, though in respect of his humanity he descended from *Abraham*: things created have their Essence and being, but they have it not of themselves, but from God who hath it of himselfe: hereupon it is said, an essence and being are both one in God: and this is the first ground why he is called an Essence.

The second Reason is, because his essence is eternall, immutable, and therefore alwayes the same. *Psa.* 90. 2. *Thou art from everlasting, thy yeeres never faile*: according to this, *Psal.* 102. 2. *Mat.* 3. 7. *I am the Lord, I change not, Iames* 1. 13. *With him there is no changing nor shadow of changing*. Saint Bernard saith, the true and sole Essence is the Essence of God; created things have their Essence from another, he from himselfe; and they sometimes weare not, but he was ever

the same, and therefore properly hath this name given unto him.

The third Reason is, because he gives a being to his Word and Promises; and is therefore called an Essence, even an Essence, giving being to others: for in the accomplishment of them, he gives them a reall being. *Exod. 8.* I was knowne to *Abraham, Isaac* and *Jacob*, by my name Almighty; that is, I was knowne to be almighty, when I created the world of nothing; and I was knowne Almighty in destroying the world againe: I was knowne by my name Almighty, when I blessed *Abraham, Isaac* and *Jacob*, yet was not I known by my name Jehovah, in giving a being unto my Promises; that is, in bringing them out of Egypt; I will now make that a reall being; therefore after God had delivered them, he saith, *I am Jehovah, that brought thee out of the house of bondage.* To this purpose *S. Austin* saith, he doth not promise, and others performe; but he promiseth and performeth himselfe.

Reas. 4. Because he gives a being to all other creatures, in their severall kindes; some have a bare being, and some have a lively; some a sensitive, some a reasonable being; all these have it from God, *Esa. 44. 24, I stretch the heavens, I the Lord made all these:* this is that the Apostle saith, that *through him, and for him, and by him, are all things.* It is he that gives us a being, *In him we live, and move, and have our being, Acts 17 28.* Saint *Bernard* saith, by his benefit all have life, but no man is beneficiall to him; he it is that is maker of all: therefore he is properly called an Essence, because he hath his being from himselfe, and all

all other things from him.

Vse 1. This teacheth us to put a difference between the true God, and false gods. The true God is one Essence, those have no such Essence ; there be many gods which bare superstition hath invented , but it never gave them a being ; but the true God hath a being of himselfe, they worship those (saith the Apostle) which by nature are no gods, and therefore they are false gods; they had a being from man, and therefore they are beholding to man for it : and thence it appeares they are no gods ; why ? they have no eternall being : even the Heathen Poets which were the Prophets of those gods, speake of their manner, and parents, and birth ; and if they had parents from whom they received beginning, they must have an end ; for every thing that hath his beginning ; must have an end. Againe, they that have a being and have no life, are false gods ; for they have their being from man, and the errors of man, so they are gods made with hands ; therefore it is manifest they are false gods, and superstitious men give them false names, as *Salvian* observed ; that in his time, they gave their Idols celestiall names, yet were not these the true God, because he that is the true God hath his being of himselfe, and depends not upon any other ; and so much for this use.

Vse 2. This teacheth us that we should serve this God with fear, because we have our being from him; he is an Essence that hath his being from himselfe, we had our being from him ; we hold not our being but by him ; we ought therefore to serve him by way
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of Christian Policy that he may continue our being, we ought to serve him with feare, *Psal.* 100. Againe, he hath given us a being, and though he hath made us, he hath no need of us; and therefore we ought to feare him; God hath no need of our service. Thou that art a master, thy servant hath need of thee, and thou hast need of thy servant, that he may serve thee; but God is the true God, and hath no need of any man, but every man hath need of him, therefore it is necessary that every man should returne his being to him. Againe, he hath no need of mans piety, as *Iob* speaks; can a man be profitable to God, there is no benefit that a man can yeeld to God, but man receives all from him, and he may take all away at his pleasure, and therefore we ought to serve him; no man will say that God had need of us: If a man goes to a River & drinks to satisfie his thirst, wil a man say the River had need of him, no but that he had need of the River? so here: therefore every one ought to serve this God with feare: for that God who made thee a man, might have made thee a beast, or a snake, but hath not; and therefore seeing we doe but draw our breathes from him, there is reason that we should feare him, and serve him, that we may have the continuance of our lives here, and eternall life hereafter, and this shall suffice for this use.

Quest. The next question is, whether this Essence be one or many?

Answ. The answer is made that there is but one simple Essence without division, or partition; we instance this my text, I am, that I am; here is no more but

but one simple Essence without any partition, like unto this is *Zach. 14.9.* And they shall worship one God. The meaning is, that after Christ shall come, the Gentiles with the Jewes shall all worship one and the same true God. And this is that which Christ speaks, I, and the Father are one; this argues a plurality of persons, in that he saith, I & the Father, but when he comes to the Essence, he saith, are one; and there he instances in the singular number, *Iohn 5.7. There are three that bare witness in heaven; the Father, the Word, and the Spirit, these three are one.* Where the Apostle doth shew that these three persons are one in Essence.

Quest. Seeing there are three persons, why should there be but one Essence?

Ans. First, because there can be but one God.

Secondly, because this Essence is most perfect.

Thirdly, because these three are alike Coeternall.

Reas. 1. First, there can be but one God, therefore there can be but one Essence: for it is a true position that the learned have, that the Essence of God is God, therefore if there were many Essences there would be many Gods; but there can be but one God, as hath been shewed: marke the reason, if the Essence were devided, there must be three Gods, for where the Essence is devided there are three, as *Peter, James, and Iohn* are three; why? because their Essence is devided; but in the Father, the Sonne, and the Holy Ghost, these are not three Essences, but one Essence, as Saint *Bernard* saith; this God is the true God, which is so simple that he cannot have parts, and so one that he cannot have number, therefore if he be
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but one God, he must needs be but one Essence.

Reas. 2. Because this Essence is most perfect, in the highest degree; that which is perfect in the highest degree can be but one, because that one must containe all perfections; If there should be many, there could be none most perfect; because in every one, some perfection, or some degree of perfection would be wanting. Therefore these three persons being in the highest degree perfect, can be but one Essence.

Reas. 3. Because they are all eternall alike; that is manifest: for it is a maine Article of Religion to be believed, that the Father, Sonne, and holy Ghost are Coeternall: there can be but one eternall; and wheras the Father is before the Sonne, in regard of order, yet not in time; they are alike eternall, therefore there are not severall Essences.

Use. 1. The first use serves to condem all those hereticks that denied the diety of the Son, and holy Ghost, & yet denied not simply that they were God, but that they were Gods by nature: we say they are heere confuted: for if the Godhead be but one Essence, it must needs follow that these persons are Gods by nature, or not at all.

In created things, they that have a like nature are sayd to be the same Essence; as in birds, beasts, and men; whatsoever hath the nature of a man, we say it is a man, though he have not the same singular nature that others have, yet we say he hath the nature of a man: there is difference, as the Learned observe, betweene the like Essence, and the same Essence; he that hath the like Essence of some one man, hath not the same
Essence

Essence of that man; but the Father, Sonne, and holy Ghost, are one and the same Essence.

Use. 2. Here is direction for our faith, what we must believe of God, if we will be saved; we must believe aright in God: and we cannot believe aright, unless we understand him what he is; and here our knowledge, and faith must distinguish these three persons one from another, Father, Sonne, and holy Ghost, but yet our faith may not divide the Essence; we must distinguish the Essence from the persons that doe subsist in it; therefore if we believe aright, though there be three persons; yet there is but one Essence; and we must hold this as a maine Article of Christian faith; *Salvian* sayth, speaking of the Creed, he that denies the first Article, overthrowes all the rest: so I say, he that holds not this, hath no faith at all.

Use. 3. The third use is this, here is matter of comfort to those that are Gods; and that which is the especiall meanes of comfort, is prayer: they may come boldly to the throne of grace, and go away assured that they are heard, because there is but one Essence; you will aske me how it follows upon this, I explaine it thus; they that pray, and pray aright, cannot pray to God the Father, but in the name of the Sonne; neither can they pray of themselves, but the spirit makes request for them: *Rom. 8.* those that the Father commands to pray, and the Son praies for, and the spirit helps; shall they not have assurance. seeing that God entreates himselfe for them: for prayers are made to the Father, through the Sonne, and by the holy Ghost. Saint *Augustin* speaking of Christ, faith,
Christ

Christ praies for us, and in us, and is praied to of us : Christ prayes for us as he is our Priest; he prayes in us, as he is our head: and he is prayed to of us, as he is our God; now no doubt but we shall prevaile, when we haue the Sonne a mediator, and the spirit of God our helper, therefore we may goe away with assurance: for if a great Prince would not only vouchsafe to let poore creatures put ut Petitions for them, and his Son to present them to him, but also appoint his secretary to drawe their petitions for them, and his Sonne to present them to him, undoubtedly they should speed; and therefore they should goe with assurance: so God vouchsafes this mercy, that he will let us come to put up our petition to him: and he gives us his spirit to make them, his Sonne to present them, and these three are one; and therefore we may goe with boldnesse, as *Cyprian* sayth: if any man pray to God and use that prayer his Sonne made, he may have good hope to be heard: and we say he may be assured to be heard when he makes that prayer which the spirit of God made; and thus have we comfort in this, that the Father, Son, and holy Ghost, are but one Essence.

OF

OF GOD AND HIS ATTRIBUTES.

CHAP. VIII.

JOHN 4. 24. *God is a spirit, and they that worship him &c.*

THE last day, you heard these things concerning God, that he is one spirituall Essence, distinguished into three persons. In which description of God, I have shewed you that we are to speake of these particulars. First, that he is an Essence. Secondly, that he is one Essence. Thirdly, that his Essence is spirituall. Fourthly, that it is perfect, of his Essence, and that he is but one, was spoken of the last day. Now to proceed to the third, viz. that it is a spirituall Essence according to our order, the question and answer stand thus;

Quest. What is meant, when it is said, that God is a spirituall Essence?

An. That God is a spirit, & his nature, & substance is indivisible, and corporeall; we may come to see what he is, by that which he is not; as it is not possible to tell what God is, so it is hard to describe what a spirit is, but yet by that which he is not, we may see in part what he is, as Saint *Austin* saith, to know what God is, is the safest way to know what he is not. To
prove

prove this description of God, that he is a Spirit, 2. *Cor.* 3.17. *The Lord is a spirit invisible*, that a spirit is invisible, Christ saith, *Luke* 24.34. *see, feele me, for a spirit hath not flesh and bones, as you see I have*, 1. *Tim.* 1.17. *To God only wise, invisible*: and he is described by negatives: *Col* 1.15. *The Image of the invisible God*; where it appears, that God is a Spirit, invisible and incorporeall.

Quest. *How do you confirme this by reason?*

Ans^w. By three reasons, First; because he is most simple without composition. Secondly, because he cannot be contained in any space, or place. Thirdly, because he is insensible, he cannot be perceived by any sense; therefore he must needs be invisible, and incorporeall; to explaine every one of these.

Reason 1. First, that God is most simple, without composition, as you have heard out of Saint *Bernard*, he is so simple, that there are no parts in him: if he have no parts, then he must needs be simple, and without composition; and indeed of what should he be compounded? He was before all things; therefore necessarily, he must be without all composition; all created spirits are without bodies, but all created spirits have a kinde of composition, but God hath none: all created spirits, both Angels, and soules of men, have a kinde of composition, they are compounded of act, and power; but God hath neither matter, nor forme, nor is compounded of act, and power: therefore he is without composition, and it may well be said, that he is a spirit invisible and incorporeall.

Reason 2. The second reason is; because he cannot be comprehended, or contained in any place, or space; corporeall things, are comprehended, as the bodies that are in this place may be circumscribed: the reason is; because they have length, bredth, and depth; but no such thing is in God: I say all spirits are without these, and free from circumscription, then much more this Spirit; this is that *Solomon* speaks of, *1. Kings 8. 2, Doth God indeed dwell among men, behold the heavens of heavens are not able to containe thee. So Ier. 23. 24. I fill heaven and earth.* Saint *Cyprian* saith, God is such an essence as is spirituall, and is in every place, and excluded out of no place, nor included in any place, but fills every place, therefore, he must needs be a spirit invisible and incorporeall.

Thirdly, because he is insensible, it must needs follow he is a spirit; for spirits are not subject to senses; so you heard out of *Luk. 24. feel; see, a spirit hath not flesh & bones as you see me have.* The reason is, because spirits have not sensible qualities, which are the object of mens senses; much lesse hath God any such qualities; in God there is no mutability, nor change, therefore he is not subject to sense; for whatsoever is subject to sense is mutable; that which is the sharpest sense, and best able to comprehend, is the eies, but this cannot comprehend God; God is infinite, & therefore cannot possibly fall under finit sense of man; that which is subject to sense, is subject to mans understanding; but God exceeds mans understanding: he is great, we know him not, saith *Elihu*: we know him no futher then he doth reveale himselfe, and when we know the most

how little of him do we perceive? Therefore it followes, from hence, that God is a Spirit.

Use 1. The first use: if this be so, it reproves the error of those heretiques called the *Anthropomorphite*, that taught, that God had a bodily shape; they are confuted by this, that God is a Spirit, in whom there cannot be any such thing; *Ob.* Yea, but say they, the Scriptures give these things to God, hands, eies, eares, and feet. *Answ.* These are given to God by a Metaphor, by a kinde of borrowed speech; namely, that which man doth with these members, God doth without them, and these are given to God in Scripture for our capacity; when we say God hath a head, feet, or other members, it is by effect, and not by nature; we say that God is life (saith *St. Ierome*) wisdom, and hath eies, &c. we say God hath eies, because he is wholly an eie, and sees every thing, in every place; and so we say he hath feet, because he is wholly feet, he is in every place, and doth behold all things, and workes all things: *Obje.* And whereas it is said, that man is made after the Image of God; *Answ.* He is indeed but not in bodily shape, but in the soule, in righteousness, in wisdom, holiness, knowledge, &c. therefore these are but cavells of theirs.

Use 2. Secondly, this reproves any representations of God, in any Images, either internall, in the minde, by thoughts, or externall by Pictures: there cannot be any representation of God, for God is a spirit, and a spirit cannot be represented by any grosse or earthly matter; much lesse can God, who is more spirituall then spirits: It is not befitting his Majesty

Majesty to be pictured; and hereupon it is, that he forbids all representations of him; neither did the people of God, (howsoever God did appear to them in bodily shapes) at any time in any manner represent him: the molten Image is a teacher of lies, saith the Prophet; it is the originall of divers errors, which they have justly fallen into, and justly deserve to fall into, that will not seeke God in his word, but in painted walls: from these the people of God have been preserved, because they have ever sought him in his word; and as all outward representations of God, so all inward conceits of him, besides the word, are unlawfull; to abstaine from Images is easie, but to abstaine from inward thoughts is hard; and that partly by reason of the corruption of our natures, and partly by the suggestion of the divell: therefore we should be more carefull, not to conceive of God as like to any thing; nor to make any resemblance of him in our minde: and then this is the comfort that a man hath, that though these thoughts come, if he dislike them, and strive against them, they are infirmities that God will cure them, and not condemne us for.

Use 3. This teacheth us, when we are about the worship of God, to thinke of the nature of God, what he is; that he is a spirit, without division, or composition; and though we should glorifie God with our bodies, for God will have them, yet especially we should doe it with our spirits, which God in a speciall manner requires: why? because that is most agreeable to his nature, and most pleasing

to him; he that will serve a man, must labour to do it principally outwardly; but he that will serve God, must do it especially inwardly, in the heart; if he do it in the heart, he cannot but do it in the outward man; man respects more the outward, then the inward; but God respects more the inward, then the outward: if a man worship God in spirit, though he be hindred in the outward by occasions, God wil excuse it. God never excuses a man, for the want of inward affections, but hath oftentimes taken the inward, when the outward hath been wanting: *S. Gregory* saith, there is this difference between God and man; man requires the outward, and doth not so much looke at the inward; but God requires the inward; man can go no further then the outward, but God measures the outward service, by the inward affections: there is no true service in the outward, where the inward is wanting; therefore when thou comest to praier, hearing the word, or singing of Psalmes, whom hast thou to deal withall, with God who is a spirit: then thy worship must be spirituall: if thou hast a mouth to speake to God in praier, thou must have a mouth in thy heart also; else thou art but an hypocrite, and art abhorred of him: *David* saith, praise the Lord O my soule! and all that is within me, praise his holy name: therefore with thy outward service, thou must joine the inward, or else thy service, is but a stinking thing to him.

Quest. The next question is, what meane you by that when you say, he is most perfect?

Ans.

Ans. The answer is, that he is sufficiently perfect, and needs nothing out of himselfe, nor retaines any thing from any other, *Gen. 17. I am God al-sufficient, walk before me:* there God saith to *Abraham*, I am God in my selfe, and out of my selfe: the same phrase is often used in *Genesis*, the God al-sufficient he with thee, when *Izack* blessed his Sonne, and in respect of this he is called the happy God, *1 Tim. 1. 11.* the Gospell is called a happy Gospel, and in the 6. chap. 15. verse, *hee is happy, because hee is al-sufficient in himself,* *Psal. 16. 12. thou art my Lord, and all my well doing extendeth not to thee:* God needs nothing, whatsoever a man doeth, it is nothing to him; he made all mankinde, God is not worshipt with mens hands, as if he had need of any thing, so that every part of this description is proved that he is sufficient and perfectly happy in himselfe, &c.

Quest. Have you any grounds for this you say?

Ans. We have three, first because he was thus sufficient and happy, before there was any creature made.

Secondly, because he is the author and cause of all good, and perfection in all creatures.

Thirdly, that good and perfection that is in the creature, was first and most perfect in him; these we will explaine.

Reas. 1. First, before there was any creature made he was sufficient, and happy: then it follows that hee must bee perfect of himselfe; for of whom should he have this perfection? that he was thus, we prove, *Psal. 92. Before the mountaines, were made, and before the hills were layd, from everlasting to everlasting.*

lasting, thou art God; arguing that he must needs be sufficient: the same is in *Psal. 102. 25. 26.* speaking of the works of God, *They shall perish, and goe away like a garment, but thou art the same, and thy yeares never faile: that is, the same thou wast, the same thou shalt be still*: whence it appeares plainly, that God was before any creature was made; and though it be said, *Pro. 16. 4. That God made all things for himself: yea the wicked, &c.* yet he made them without their helpe; and though he made all things for himselfe, yet he had need of nothing; but made them that he might communicate his goodnes to them: for this is the nature of that which is good, not only to preserve it selfe, but to communicate it selfe to others.

Reas. 2. Secondly, because he is the author of all the good and perfection that is in the creature: *Act. 17. 25. He gives life & breath, and all things*, that is to say, God gives a man his life & breath, and the good things that he hath. This the Apostle asketh the question, *Cor. 4. 7. What hast thou, that thou hast not received?* what hath man? If man have nothing, what creature should have any thing? as for man, he received all from him, he is the father of lightes, of whom comes all good things. This is his perfection, that he is not onely sufficient for himselfe, but for all others; this is manifest, for he gives all things to all creatures, yet nothing diminisheth his owne store: what good any creature hath, it hath it from him (as *St. Basil* saith.) This argues a man hath much, when he hath sufficient for himselfe, and to give to others. This is a prooffe that God is rich, after another manner then men.

men are; for when men give, they have the lesse; but when God gives, he hath nothing the lesse: for that he gives to man, he is like to a springing Fountaine, saith the Father, the more that you draw, the more it hath. What can you compare God to? for he is perfect; but we are glad to flye to imperfect things, to shew his excellency: so that this is the conclusion of this Reason, that he is sufficient of himselfe, because sufficient for all other things.

The third reason is this, because that good and perfection that is in the creature, was first in God, *Gen. 1. 17.* God made man after his owne Image; the Image of God, what is it? Principally, that man received authority over all the creatures; no, but knowledge, righteousnesse, and true holinesse; this is to be made after the Image of God. Hence, it necessarily followes, that God had them first, and most perfectly, because man is but the Image; therefore he cannot have them so perfectly as the thing he represents: We adde further, they might be more perfect in man if God would make them so; but God cannot be made more perfect, because he is perfection it selfe: adde to this, that man hath this perfection with many imperfections; man is said to be just, but not to be justice; to be loving, but not love; to be wise, but not wisdom; but God is justice it selfe, love it selfe, and wisdom it selfe: this is manifest, *1 John 1. 5.* *God is light*; he saith not thus, God is a thing lightened, but that he is light without darkenesse; whereas man, if he have light, hath darkenesse also; but God is voide of all imperfection. Lastly, I adde, these per-

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fections

fections in man are accidents, but in God they are very substance; in man and Angels they are accidents. An accident is that which may be added to a substance, and after be taken away from the substance, without destroying of the substance. These things, wisdom, knowledge, holiness, as in Angels and men are accidents they may be lost, and lessened; the Angels are fallen, their justice and righteousness, being qualities in them, are lost. Again, they may be lessened and have degrees in men, and so righteousness & holiness are but accidents in the very Saints of God, so they are at one time more righteous than another; they sometimes decay, sometimes grow in grace, but in God they are substances, his knowledge is himself, his justice himself: look how far the Essence of God passeth the nature of man, these pass that perfection that are in men; therefore it must needs follow that God is most perfect, having all things from none, but from himself, communicating to all creatures the perfections they have, and having in himself their perfections more perfectly.

Use 1. The first Use then teacheth us, that seeing God is so perfect, no man when he performeth any service to God, profits God any thing; God is so absolute in himself that he needs nothing: If any man doth not performe this service to God, doth he detract any thing from him? no, though he doth not performe it, he detracts nothing from God; for God is perfect in the highest degree; whereupon it followes that a mans service that he performes to God, is for his owne benefit, and not for any benefit to God:

God

God never commands any worship for himselfe, there cannot be any thing added to him : Saint *Austin* saith, they are deceived who thinke that in commanding any thing, God doth it either in respect of his owne pleasure or profit : they are deceived, for God never commands any thing but for the profit of the doer. If you aske the ground of this, he is perfect, he is the true God, he hath no need of any mans service; (as we said the other day) other Lords need the service of their servants, but God never needs it : therefore whosoever offer any service to God, they tend to their owne profit, and if men contemne these things, they doe not take any thing from God, but themselves, are lesse perfect; for herein is mans perfection, to serve God; and not to serve God, is his imperfection, *Iob 35. 6, 7, 8.* *If thou sinne against God, what is that to him? if thou doest righteously, what givest thou to him?* there is nothing added to God: he is so perfect, that no sinne can hurt him; and so righteous, that no righteousnesse can benefit him: you heard in *Psal. 16. 3.* *Oh Lord my righteousnesse extendeth not to thee! thou hast no need of my righteousnesse.* *Acts 17.* God hath no need of any thing.

The conclusion is, We serve God for our owne good; we increase our selves: the Scripture calls for seruices only by way of justice, because we are bound to do them: therefore Christ saith, *Luk. 17. 20.* *When you have done all things that you can, yet you must say that you are unprofitable servants.*

Vse 2. This should provoke every man to labour to serve and please this God; because he is a God
most

most perfect in himselfe, sufficient to enrich men with graces and gifts : this is not my use, but God himselfe makes it to *Abraham*, Gen. 17. 1, 2. *I am God al-sufficient ; what then ? walke before me* : there is the use that God hath made of it. Every man, that he may receive a blessing (as *Abraham*, the father of the faithfull did) must doe this, *walke before God* : for he will be the portion of all that walke before him : Walke before me ; use no unlawfull meanes whereby thou mayest be made rich : if thou doest, thou art an Infidell : God is sufficient both in spirituall, and in temporall things : our nature, that it might be, must have God the creator, saith Saint *Austin* : and that we may be wise, we must have God our wisdom; and that we may be happy, we must have God our happinesse : that we may have God, walke with God, and he will bestow himselfe upon us. Every man, if he might be his owne carver, if he might choose whom he would serve, would serve a King, that he might receive great gifts of him ; as the Proverb is, There is no fishing to the Sea, &c. Here is a King that is richer then all the Kings of the earth ; for he can make all beggers Kings. Therefore labour to serve this King, and please this King : the same that he said before, *Walke before me, &c.* so I say, beleeve God is al-sufficient, then goe on, walke on in a godly course ; walke after God, stand not still, looke not backward, but goe on without breaking of this course ; it is enough that thou hast such a God that is thus sufficient. And thinke not that thou art holy enough, and pure enough ; if thou doest, thou art an Atheist.

Christ

Christ saith, *Mat. 5. 48. Be ye perfect, as your father in heaven is perfect*: Thou must goe on still, and never thinke thou art holy enough, &c. if thou thinke so, thou never didest yet walke with thy God; and it is a question, whether he be thy God or not; he may be thy God as creator, but not as redeemer: every man therefore must labour to proceed in godlinesse, that is, walke in this way. *Bernard* speakes of that speech of *Pauls*, *Philip. 3. 12, 13.* marke how he presseth toward it: he was a man (saith he) ful of grace and goodnesse, and he had a long time walked with God, yet he saith, *I doe not count as though I had attained to perfection, but I presse hard towards the marke, and stretch my selfe, so that I forget that which I was before.* This is that which all men ought to do (for the more grace any man hath, the more weakenesse he feeles in himselfe:) and therefore let every one affect this course. It is not sufficient that a man hath begun to run well, there is danger to begin to sit down; what if he should then be set upon by the dart of death? was there not danger? but if a man sit not downe, let death come upon him, he shall dye in peace. If death finde thee walking, thou shalt rest with God, and shalt have all things in this life; and in the life to come, eternall happiness.

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THAT GOD IS MOST PERFECT.

CHAP. IX.

EXOD. 34. 6. *The Lord, the Lord, strong, mercifull, and gracious.*

GOD hath revealed himselfe in his word, wherein we are taught, as you have heard what he is, which we reduced to this short summe, that he is a spirituall Essence most perfect, distinguished into three persons: in the which description, are many things to be considered: as First, that he is an Essence. Secondly, that he is but one Essence. Thirdly, that he is a spirituall Essence. Fourthly, that he is most perfect, all these belong to his Essence; and lastly, that he is distinguished into three persons. Now the perfection of God, is in his Attributes, and is made manifest to us by them; and therefore in the next place, we are to speake of them, and so I propound this question for orders sake;

Quest. Wherein consisteth the perfection of the Divine Essence?

Ans. In Attributes which God hath given unto it, to make it better knowne to us: which are either incommunicable, or proper, or else communicable: these things are commonly spoken of Gods Attributes, and

and properties, and saving other mens judgements I like of them, that doe distinguish between Attributes and Properties. Attributes are those that belong to the Essence, and Properties to the persons themselves: so that the Attributes are to be spoken of, when we speake of the Essence and Properties, when we speake of the persons: Attributes are nothing else, but the divine Essence of God, yet they are called Attributes, because God hath taken them to himselfe, to make himselfe better knowne to us, so farre as we are able to conceive of his divine Essence: now these Attributes are of two sorts: either incommunicable and proper to God, and not communicated to any other; and of this sort are his simpleness, eternity, immutability, and his immensity: others there are communicable, they are not indeed in the same measure in us, as they are in God; for that they cannot be, but they are the like: therefore we say, that they are communicable, of which we will speake when we come unto them: and so much shall serve for the first question. Now the next question which is the point to be stood upon, is, concerning the Simpleness of God.

Quest. What is the Simpleness of this Divine Essence?

Answ. It is an incommunicable Attribute, whereby God is conceived to be without all composition: this must be confirmed, and this place which I have read, will prove it, the Lord, the Lord, &c. wherein it is manifest that he is Jehovah of himselfe, and by himselfe; and though there be many things that we
take

take to be in him, yet there is nothing in him, but himselfe : in him there is no composition, therefore these Attributes that are given to God in the Scripture, are given in the abstract, to shew the simple-nesse of his nature : as *Iohn 8. 12. I am the light of the world.* *1 Iohn 1. 5. God is light* : not a thing enlightened : *God is love, 1 Iohn 4. 16.* What doth this intimate ? but that all these are his Essence, without composition : every thing that is loving is compounded, but that which is love it selfe, is simple; he is so simple that he hath no composition; no not so much as of accidents : and this is grounded upon the place we have set downe : the Lord, the Lord, &c. then he addes his Attributes, strong, mercifull, and gracious, and that he is such, it is cleare, *Isa. 43. 22. I, even I, forgive thy sinnes for my selfe* : the Lord when he forgives sinnes, he forgives not sinne for the merit of man, but for his mercies sake, and to shew that mercy and goodnesse, is not in him as it is in man, therefore he saith, *for my selfe.*

Quest. What grounds establish this truth ?

Answe. The answer is, First, he is most perfect. Secondly, he is truly eternall. Thirdly, he is not subject to any accident or quality. To explaine these, I say he is most perfect, then most simple.

Reason 1. Because every thing, the more perfect it is, the more simple; for composition detracts from perfection; we manifest it thus : In mettalls, the more simple, the more perfect; therefore Founders doe use their art, to separate the drosse, to make the mettall purer, the purer it is from other mettalls, the

the more perfect : so, all liquid matters , as in wine , the more perfect, the more free from lees : so for the Elements , the purest water is in the bottom of the sea ; because we have not perfect things to resemble God by, we use imperfect ; this shewes us, that God is of a simple nature.

Reason 2. The second reason is, because he is truly eternall , and therefore free from any composition : we say, truly eternall, for God is without beginning, without ending, therefore he must needs be without composition ; for if there be composition in God, two things are required; a compound , and simples, whereof he may be compounded , but neither of these two can be in reference to God, for God is eternall : if another should make the composition , God should not be before all things. If he should compound himselfe, he should be before himselfe : and as there was no compounder , so for the same reason , there was no simple to be compounded ; because that God gives being to every simple: *Isa. 43. 10. I was before there was any God* : therefore it must needs follow , that the Essence is without composition.

Reason 3. Because there are no accidents fall into God , God is subject to no accidents , or qualities : from which if he be free , it must needs follow, that he is most simple : for when we affirme that God is gracious, and good , &c. when we speake of these things in God , we speake of them , not as they are vertues in men , but as they are meerly his Essence. In man they are qualities , but in God they are his
Essence:

Essence : those in man may be changed, but in God they cannot: *S. Bernard* speaking of the love of God, breakes forth of a suddaine, and saith ; Let no man think when I speak of Gods love, that I mean qualities in God; for when I say God is love, I mean no new thing, but that same which the Apostle saith, 1. *1oh.* 4. 16. *God is love* : now then there is a double love ; there is love giving love, there is love the substance, & love the quality: If it be the name of the substance, it is given to God ; if the name of the quality , it is given to man : and whatsoever is said of love, may be said of any other Attribute, as mercy, justice, &c.

This teacheth us, that there is but one Essence; though there be three persons : if thou aske the reason, why? It is because the Essence is most simple, and without composition; where there is no composition, there is no number; therefore there cannot be many Essences: and again from hence it appeares, that howsoever these things are attributed to God , that he is love, mercy, favour, and anger , howsoever they are spoken, as though they were many and different, yet in God they are but one, and the same. True it is, that we are of a compounded understanding , they are as severall things to us ; because we cannot conceive God as he is, yet by faith, we are brought to beleeve that there is no such difference between them in God : that which is the love of God , is the hatred of God ; and that which is his wisdom, is his power also ; because there is but one and the same Essence; Saint *Austin* speakes to this purpose ; God is simple , he is great , and without weight or bulke :
and

and he is wise, without any wisdom: we cannot say that his justice is one thing, and his mercy another; both these are his Essence, but we are of a compounded understanding, and cannot but distinguish them.

Vse 2. Is God thus simple, that his love, his mercy, and his justice are his very Essence; we then will joine these two together; here then, is matter of joy, and comfort, and matter of terror and feare: first, matter of joy, and comfort, mercy and love, are Gods Essence. What is the comfort of a malefactor? that he hath a mercifull Judge, *1. King. 20. 31. The servants of Benadad say, we have heard that the Kings of Israel are mercifull Kings.* So is a man in milery; what is his comfort? he hath a compassionate friend, full of compassion, and yet these are but accidents in man, and may deceive: how much greater comfort then is this, that God is love it selfe, mercy it selfe, justice it selfe, (with reverence may I speake it,) he may cease to be, before he can cease to be mercifull, and good? &c. This is that the Prophet useth to comfort the children of God with, *Isai. 54. 8. For a moment have I hid my face from thee, but with everlasting compassions will I embrace thee:* So *1e. 31. 3. I have loved you with an everlasting love.* Man loves, and he loves but for a time; the same man that loved upon a small occasion, comes to hate as extreamly, as he loved tenderly: the reason is, because man is mutable; but God loves more earnestly then man can do; for it is his Essence, and he never changes: heer is the comfort, *Isa. 49. 15. Can a mother forget her son?*

her son new born, though some mother can be so unnaturall (saith God) yet I will not forget you: yea Christ himselfe saith, if you being euill can give good things, how much more shall your heavenly father give his holy spirit, to those that aske him?

Secondly, this serves also for feare, and terror: why? because Gods anger, his mercy, his justice, are his Essence, and he is unchangeable: *The anger of a King is much to be feared, it is like the messenger of death: Prov. 14 7.* yet the anger of a King is mutable, for a man of wisdom will appease it; but Gods anger when he sets it upon any, it should make him tremble; it is his Essence, God himselfe is against that man; these Attributes are his Essence: therefore theres no reason why any man should presume upon the mercy of God, for God is justice; nor despaire, for God is mercy: thus we have ground of comfort, and fear: there is no sound comfort, where there is no true feare, these two ever goe together, true feare of his justice, and comfort of his mercy. Saint Bernard speakes to this purpose, God hath two feete, and one of these two feete is feare, the other love; and with these two God walkes in the hearts of men; when he comes to the crevice of the heart of man, he puts in the foot of feare, and looke how much feare, so much comfort. If thou wilt know that God walks in thy heart in love, he first sets in his left foot of feare; and therefore know thus much, thou must have part in these two: first, in the feare of God, and so in the love, and comforts of God: these must both goe together, and therefore get

Bernard.
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get thy heart smitten with the feare of God, or else thou art but a vaine man, to presume of comfort: and thus much for the simplenesse of Gods divine Essence.

The next thing is, the Eternity of God: and the question is:

Quest. What is the eternity of the divine Essence?

Ans. The answer is, it is an incommunicable attribute, whereby the divine Essence is without beginning or ending, and without succession: the parts of this we will explaine: first, it is said to be an incommunicable Attribute, because it is communicated to none, but proper to God. Secondly, that it is without beginning, or ending; all this appeares, because God hath this name of eternity given to him, *Gen. 31. 33. Abraham made an Altar, and offered to the God of eternity. Psal. 90. 2. From everlasting to everlasting, thou art God. 1/ai 44. 6. I am the Lord, and before me there was no God, neither shall there be after me. Rom. 1. 20. The invisible things of God, as his eternall power, and god-head, are seene.* To what tends all this? but to tell us, that he had no beginning, neither any ending. Thirdly, the third thing is, that he is without succession; that is, hath neither first, nor latter, neither present, nor to come. There can be no succession without time, there is no succession with God; for, *a thousand yeeres with God, are but as one day, 2 Pet. 3. 8.* so that with man there are successions, but with God there are no successions; for all things are naked, and bare before him: so the holy Ghost, *Psal. 2. speaking of the eternall begetting of the same (saith,) Thou art my Son, this day have I begotten thee.*

Quest. What grounds have you for this?

Ans. The answer is : first, because he is the true Jehovah ; that is, hath his being of himselfe, &c. Secondly, he is the creator of all things, and of time it selfe. Thirdly, He is the author and giver of eternall life, to those that have it. To explaine these :

Reas. 1. First, He is Jehovah : so we have heard the word explained : a God that hath his being of himselfe, and not receiving it from any other : for if he have his being from any, he must receive it from himselfe, or from some other : receive it from himselfe he could not ; for nothing can be the efficient cause of it selfe : againe, he could not receive it from any other, because that all other have their being after him, and from him : he is the first and the last, *Revel. 7. 8, 10.* If the first, then none before him : then he received it not of any other : so that this is true which Saint *Austin* speakes, This eternall, can speake to the heart of man ; *I am, that I am* : and it can onely be said of him, that he is, *I am*.

Reas. 2. The next Reason is, Because he is the creator of all things ; even of time it selfe : and whatsoever was before time, must be eternall. If God made time, he must needs be before time ; and therefore he must needs be eternall : for whatsoever is within time, is temporall, and momentary. I cannot see (saith Saint *Austin*) that there should be space of time in eternity : why ? because space of time is made by the motion of things past, and to come : I cannot see any such thing in eternity ; for there nothing is past :
for

for then, that which is, should cease to be : nothing to come; for then that should have beene alwayes, which yet is not.

Reas. 3. The third Reason is, Because he is the author and giver of eternall life; to those that have it. Thence it appeares, that he must needs be eternall himselfe; for whatsoever can give eternity, that is eternall : there is an eternity that hath a beginning; and so the Angels, and soules of men are eternall; but that is such an eternity, as differs from the eternity of God : all Angels, and the soules of men, though eternall, are in themselves corruptible, and capable of an end; but by the power and goodnesse of God, they are kept still : the soules of the wicked to torment, and the soules of the godly, to eternall life. The good Angels to glory, and the apostate angels to hell fire : and thus we have made the point cleare.

Use 1. The Uses then are these : first, here is encouragement in life and death. It encourageth to goe on in a pious course, and though we meet with black tongues, although we meet with scoffes, though we beare the markes of the Lord Jesus, yet let us goe on still : here is our comfort, God lives for ever to reward, and recompence us, for that which we shall suffer : therefore this serves to encourage us to goe through reproach, and evill speeches; because God lives for ever : there is no greater encouragement for a souldier that is in the field, to make him fight, then the hope of reward, and that he hath a rich Generall, that will reward him; yet he hath this discouragement, it may be the Generall may dye in the battaile, and

then, who shall reward him, for that he hath done : and so, according to the proverbe, that which is done for old men and children, is all lost : because old men dye, and children forget : so we may say, whatsoever is done for man, is lost : But this King lives for ever ; whosoever thou be, goe on in the service of God, and thou shalt have plenteous reward, as the Apostle saith, *Heb 10.* God is faithfull, and he will not forget your worke, and labour of love : so we may make it our use, he will not forget the blasphemies, and scoffes that men undergoe in his service : thus saith Saint *Austin*, he that rejoyceth in his soule now, shall one day be sorrowfull ; because that God is eternall : he that rejoyceth in worldly things, the time will come that he will sorrow ; on the other side, the children of God which joy in God, shall rejoyce, when the world shall weepe : will a man have a lasting joy : cleave first to the eternall God ; goe on in a good course, be not discouraged.

Use 2. The last Use of this Attribute of God, that he is eternall : that as he is the first, so he is the last : so the Scripture describes him : then here is matter of discouragement to the wicked, because they are they that contemne God, and contemne his word ; they are they that account the proud happy ; they are they that scorne the yoke of Christ, they are they that scoffe at those that submit themselves to God : there is terrour for them : have they prosperity : have they honours : have they bags full : when all these part, and they goe out of the world, then God lives to recompence them : for Christ saith, *Luke 19. 27.* *Let those*

those mine enemies, that would not have me to rule over them, be bound hand and foot. This may cut the combs of all such as scorne at, and disgrace Gods people: Oh that you could alwayes thinke of this eternity of God! he lives for ever. Remember this when you are sicke, and when you are well: oh! then what goodly promises have the Ministers from you? how carefully you will walke before God? but you, like Atheists, thinke, God is mortall, like your selves: it is undeniable, that you think thus; for if Atheisme had not possesst your hearts, this would have awakened you: oh that this would be thought upon! oh the vanity and toyes that your hearts are possesst withall! Alas! you must give an account to God, for every penny gotten: oh that this were written in your harts! Finally, then this is matter of comfort to the godly; when a good man comes to dye, that hath walked with God 10. 20. or 30. yeeres, and yet is loath to depart from his wife, and children, and friends; he should stirre up his heart, to be willing; for he goes to that God that lives for ever; and therefore he should not feare to goe to him. As a Father reports of an old Christian, when he was to dye, found himselfe unwilling, he saith to himselfe; Why art thou afraid to goe to him, whom thou hast laboured to serve 70. yeeres? then this shall be the reward of the godly mans well doing in this life, in the life to come, he shall goe to God, that lives for ever: this may comfort him, that he hath a God, that will give him a plentifull reward, glory, and happinesse hereafter.

OF THE IMMUTABILITY OF GODS NATURE.

CHAP. X.

1 TIM. 6. 16. *Who onely hath immortalitie, dwelling in light.*

THE perfection of God, as you have heard, is made knowne to us by his Attributes: and his Attributes be of two sorts; either communicable, or incommunicable, such as cannot be ascribed to any other: and of the first sort of these, you heard the last day. In the next place, we are to handle two more; and these are, his immutability, and his infiniteness: and now concerning the first of these, the Immutability of God: according to our order; the question is:

Quest. What is the Immutability of God?

Ans. It is an incommunicable Attribute, whereby he is void of all corruption, and alteration. This attribute is given to God divers wayes: there is an immutability of his nature, and there is an unchangeableness of his course, and of his will: but we will not here speake of any other immutability, but the unchangeableness of his nature; for the immutability of his Counsell, and his Will, will fall in their place

to be spoken of. I say this is an incommunicable Attribute, because it is not common, neither can be attributed to any other, but God: for though there are things that are immutable, yet they are subject of themselves to alteration: the soules of men are subject of themselves to alteration, through the condition of their creation; but they are kept by God, if he would, he might leave them, and then they are mutable.

This Immutability, not to be subject to corruption, is properly attributed to the divine Essence: that it is so, is manifest in this place I have read, *Hee onely hath immortality*, 1 Tim 1. 17. he calls him the King immortall: the same is in Psal 102. 26, 27. *They shall change*, speaking of the heavens and the earth, *but thou shalt endure: thy yeeres never faile*: so the Apostle saith, Heb. 2. 12. And this shall suffice for this question.

Quest. For what cause is the divine Essence free from corruption and alteration?

Ans. The answer is, Because the power of it is so great, that it cannot be corrupted, by any power whatsoever. Secondly, because it is without quantity, and cannot be lesse or greater. Thirdly, because it is without quality, and cannot be better or worse: nor in any other condition: we will manifest these severally.

First, concerning Gods power: Christ saith, *John 10. 26. My Father that gave them me, is greater then all, and no man is able to pull them out of his hand: why? because there is no power greater then himselfe: And this,*

this is the nature of every thing, to preserve it selfe: If any thing had power enough, it would not be corrupted; we apply this to God that hath all power; none can corrupt him: our Saviour Christ alledgeth, that place, *Iob. 10.* to shew that his sheepe can never perish: why? because my father that gave them me, is greater then all: Saint *Augustine* useth these words, If any of these sheepe perish, (speaking of the children of God) God is overcome by the faculty of man, or some power that comes from him.

Secondly, againe, God is without quantity: and therefore can be neither lesser nor greater, as Saint *Augustine* saith; he is great without quantity: and wher there is no quantity, there can be no diminution, for God cannot be lesser or greater: he cannot be greater, for then he should not be infinite; and he cannot be lesser, for then he should cease to be infinite; and therefore he cannot be lesser or greater, so is voyd of all alteration.

Thirdly, againe, he cannot be better, or worse; why? he cannot be beter, for then he should not be perfect; he cannot be worse, for then he should cease to be perfect; neither can he be in a lesse good estate, for if he be, then he loseth the good he had, and takes the ill he had not: if he lose the good he had, then hee wants, and so still should be imperfect, and therefore hee is thus without quality, &c. so immutable.

Vse. 1. This confirms us, that we serve the true God, and not the false Gods of these nations; because we serve the Immortall, and the Immutable God: they

they serve false Gods, because their Gods are mutable; how appeares this? thus, because their Poets which were their prophets, tell us, they were Adulterers, &c. and the Apostle saith they were subject to sinne, because for sinne, death went over all flesh; therefore they are false Gods, and they serve false Gods: Saint *Bernard* speaking of celestiaall creatures, sayth, they are subject to sinne; for the Angels, some of them sinned and became diuels: and some of them did not sinne, not because they were not able to sinne; but for that God assisted them, that they sinned not; they also were subject to sinne, and so to death after their kind; for there is none free, no not the Angels by their nature, but as they are established by Christ: So that we see the Gods of the nations are false Gods, and as they say they are Gods of the mountaines, and not of the valles.

Vse. 2. The second vse is, to establish the certainty of our faith; because God is immutable: we trust not to mutable man, wee make not flesh our Arme, whose breath is in his nostrils; but we trust upon him that is immutable: Heere is the certainty of our faith; our strength rests not in us, but in him, on whom it is built: and it is with us, as it is with children, who have but a weake hand and arme, notwithstanding, if they be helped by their father who is a strong man, they can performe something: wherein is the childs strength? it is plaine it is not in the childe, but in the father; so saith Saint *Bernard*, man holds not God, but God him: And this is the comfort that we have, when we feele our
faith

faith weake, we are kept by the power of God unto salvation; Therefore this Attribute sheweth, that our faith being so kept can never faile. I doe not doubt, (for the Disciples began to doubt, we hoped that this man should have redeemed Israel,) but it cannot faile; for it must needs be certaine because grounded, and built upon God.

Use. 3. The third use is matter of comfort, to all those that are Gods children, and so in the love of God: what is their comfort? their King that loveth them is immortall: they have not the favour of a mortall King, but of an immortall King; how great is that worldly honour, that earthly joy, and that temporall rest, that many men have in the favour of Princes? and yet notwithstanding, what are these Princes? even mortall, such as must most certainly die, and none can tell how soone; this therefore is a vaine thing to trust to; for we see in what a trice, *Nebuchadonoxer* was taken away, and *Belshazzar* his sonne, even in a moment; all their honour was taken away and layd in the dust: yea and more then this, they that have the favour of earthly Princes abuse it and grow proud and insolent of their inferiors; who as soon (or before) as the Kings bones be cold, labor to pluck them down from their excellency: as *Bathsheba* said to *David*, *1 King. 1. 21. When thou my Lord shalt be gathered to thy fathers, I and Solomon shall be reputed offenders;* So they may say, when the king shall be gathered to his fathers, they shall be counted vile; so that this is a comfortlesse comfort, to depend upon a mortall man; but here is the comfort and happinesse of those
that

that have the favour and countenance of God; they depend upon the favour of an immortall King that never dies, but ever lives, and will preserve all those that are his: they need not feare any earthly power, if they have confidence in Christ; they need not feare, if their owne corruptions doe not provoke God: so then we see here is matter of comfort to Gods people, they have the love of an immortall king that lives for ever, and loves for ever, and will be their God, and the God of their seed: Therefore parents if they labour to make their children great, let them not have that excessive care to get riches for them, but labour to make them religious, that God may care for them: that same that *Barzillai* said to *David* 2. Sam. 19. 37. *When David would have had him to go over with him, no saith he take my Sonne;* and we see *David* gave *Solomon* charge of him when he was a dying; here is the comfort of good children, when their parents feare God: God lives for ever to helpe and blesse them, though their parents be dead; but where the parents will excessively care for them, God leaves them: how many doe we see come to poverty that have had thousands left them? how comes this to passe? God hath with-drawne his blessing and providence from them: their parents tooke care to gather, and heape up, but not to sowe religion in their hearts, and intrest them in God. Brethren if you would bestow halfe the time in labouring to make your children religious, that you spend to make them great, and rich, Gods favourable providence would be greatly seene towards them; but for want of this, the
same

same riches that perchance carrie the father to hell in getting them; may bring the sonne after him in spending them: thus then we see, to Gods people it is a marvailous comfort that we have a God that lives for ever; that will take care for us, and our posterity; and thus much for this Immutability of God.

To come to the next thing, his infinitenes; and to avoid all descriptions, defining infinitenes, and divisions, shewing how many wayes God is infinite: and to keepe our selves to this place: It affoord only the Infinitenes of place, and this is the thing that we are now to speake of.

Quest. What is the Infinitenes, and the Immensity of the Divine Essence?

Ans. It is an incommunicable property, wherby it is present in all places in the world, and out of the world, at one time; to explaine this.

First I say, it is an incommunicable Attribute, because it cannot be attributed to any other; for though some creatures are not to be limited by external bounds; yet there is no creature but may be limited by his nature; and thus Angels, and spirits, that are not to be limited by externall bounds, yet by the bounds of their own nature they may; and though they have not substantiall bodies, externall, yet they are limited in themselves internally; but God is so infinite that he is not limited externally or internally; and this is solely proper to God, that he should be in all places in a moment, and not divided in any place, but the whole Essence is every where; we doe not say part of the Essence: as if a man were so great that his
head

head were in England, his leggs in Spaine, his armes in France; but the whole is not in every place. I doe not say so, but our God is never divided, he is never parted, but his whole Essence is every where. We explaine this, by the similitude of the soule; the whole is in every part of the body; there is not some in the foote, some in the head, and some in the hand, but the whole is in every parte; thus have I explained this question: I now come to prove it, *Psal. 139. Whither shall I goe from thy presence? if I ascend up to heaven, thou art there: If to the utmost part of the earth, thou art there:* There is no place to which we can goe from God; for he is in every place, and excluded out of no place, *Isai. 66. 1. Heaven is my throne, and earth is my foote. stoule:* (*St. Hilar. de trin. lib. 1.*) observes the Prophet so speakes, to shew that the Lord fills heaven and earth. *Ier. 23. 24. explaines it, I fill heaven, and earth;* and more then this, he is neere to every one: *Act. 17. 27.* This shewes, that God is within the world, and without the world; that appeares in, *1 King. 8. The heaven of heavens are not able to containe thee; how much lesse the house that I have built:* and thus the Prophet *Isaiah* saith, *Isa. 40. 12. He hath the sea in his fist, and hath measured the heavens with his Spanne; where is he that shuts up the dust of the earth in a void place, and hath weyed the mountaines:* therefore it is manifest that he is in all places, both within and without the world.

The next question is:

Quest. *Why is he so infinite, in every place?*

Ans. The answer is, because he is simple, neither having

having nor possible to have parts; secondly, because the power of the Divine Essence is every where: thirdly, because there is but one Essence in three persons of the Diety, common to them all; To explaine these:

Reas. 1. First, that the Divine Essence is most simple, I explained it the last day. The next, that, it is without parts, it followes, if it have no parts, it is whole; and this is the reason that Philosophers, and antient Divines have given, that the soule should be whole in every part, because it is most simple, and hath no parts.

Reas. 2. Secondly, because the power of the divine Essence is every where, for nothing is in God, but his Essence, if therefore the power of God be every where, then it must needs followe that God is every where; It is manifest, that his power is in the creating of every thing, we will not now stand to prove it: therefore he being the only maker of all things, shall necessarily be in them: but God doth not only make all things, but su staineth all things made, and therefore he must needs be every where: this is manifest, *Gen. 1. 2. the Spirit moved upon the waters;* that is, for the sustaining and the upholding of them by his power: what power but his Essencial? As a hen hatches her egges by sitting over them, so doth the holy Ghost sustaine all things, by mooving upon them; and therefore his Essenciall presence must be every where: This the Apostle St. Paul teaches, *Act. 17. he is neere to every one of us: in him, we live, move, and have our being;* so that by this, it appeares, that God is infinite.

Reas. 3. Thirdly, because there is but one Essence of

of the three persons in the deietie: that is common to them all, and is in severall, and distinct places, at one, and the same time, then it must followe that it is infinite: for first, the Essence is not divided, part in the Father, part in the Sonne, part in the holy Ghost; but is intire in each person, as hath bin proved: Secondly, these three are in severall places, not at severall times, as a finite thing may be, but at the same time, which nothing can be that is not infinite: This appeares; the Father is said to be in heaven, who is the same Essence with the Sonne, who was somtimes on earth and dwelt amongst us: the Sonne at the same time was in heaven, when he was upon the earth, *Ioh. 3. 13.* Heaven and earth are distinct places, therefore it must needs follow, that the same Essence being in them both at the same time, is infinite: the scripture maketh this more plaine, *Ioh. 16. 32. I am not alone, but the Father is alway with me;* So likewise, *Ioh. 14. 11. I am in the Father, and the Father in me;* How is this mutuall immeation made? they have both the same Essence; therefore the persons though distinguished yet cannot bee separated, as shall afterwards be declared.

The holy Ghost is the same Essence with the Father, and the same is in the hearts of all the faithfull, whersoever they be, and how farre distant one from another; for they are the temple of the holy Ghost: who dwels in them not only by his grace, but by his Essence; therefore this Essence is infinite. *Ambrose* proves the deity of the holy Ghost by this infinitenes of his Essence: who dares say, (saith he) that the

holy Ghost is a creature, when he is not limited? so then we see by these reasons that God is infinite.

Use. 1. The first use then serves to confute the doctrine of Popery, and the ubiquitaries that hold, that the body of Christ is in all, or in many places at the same time, which cannot be so; my reason is, because that Christs body, is a finite creature, and though it be glorified, yet it is not deified; and it is an incommunicable attribute of the deity, to be in many places at one and the same time: Christ his body though it be glorified, yet it remains a body still; and therefore contrary to these opinions, can bee but in one place at one time; for to bee circumscribed in a place, is an inseparable property of a body.

Use. 2. The second use is for our instruction. Is God in every place by his Essence? certainly, if this were knowne, and beleevved, it would be a speciall meanes to restraine men from evill; for they would know that whatsoever they doe, they doe it before the face of God: be they never so secret, there is no place from which God is excluded, but in every place is that God, who is of more pure eyes then to behold sinne, and can abide to looke upon any wickednesse: therefore wheresoever a man is, this should make him afraid to sinne against God, whatsoever his place be, or whatsoever his wealth bee, yet this should restraine him: This should not only restraine men from eternall sinning, but even from the inward evill thoughts of the heart; for God is in every place, and ever present in the heart; this presence of God being
rightly

rightly considered, is like a grave Matron coming among wanton maides; as when she comes all is quiet: so this will set the heart free from that covetousnes, pride, that hatred which is ordinary in it. Again; if God dwell in us, and if we be desirous to have God to delight to dwell in us, let us delight in good duties, and labour to be the same inwardly, that we seeme to be outwardly; for God takes notice of our meditations, as well as he takes notice of our outward actions; God is in every place, therefore this should make every man labour inward purity and holinesse. Indeed man may forbear the act of sinne for outward, and carnall respects: but to have a pure heart, because God is present, this is to be like him that loves truth in the inward parts: God delights in him that trembles at his word; therefore labour that God may delight in thee; labor to be good in secret places where no body sees, for God is present in secret, to reward openly: To conclude this point; It is much to be lamented, that many men know not this doctrine of Gods omnipresency, that more beleve it not; for if they did, it could not be, that they should live so ungodly as they doe: certainly, the men of this age are meere infidels; it appears in this, when they come into the Church, the house of God, and the place where they apprehend him present, what holinesse and reverence doe they make a shew of? when they depart from thence, they leave their holynesse with the place: A great fault which *Clemens Alexandrinus pedagog. l. 3. c. 11. sub finem.* complained of in the Christians of his time: whereas if they did know, and believe that

God fills every place, even their secret cogitations, what manner of men would they alwaies be? we think that God doth not see us, but God doth see us, therefore let us walke in the sight of God, and we shall keepe our selves from many corruptions.

THE LIFE OF GOD.

CHAP. XI.

1 TIM. I. 17. To the invisible, and onely wise God.

IN the nature of God, we considered his greatnesse, and his goodnesse: his greatnesse is discerned by his incommunicable attributes; which are, simplenesse, eternity, immutability, and immensity: of which we have spoken. His goodnesse is best discovered by his communicable Attributes, of which we now come to speake: about which, observe, that we doe not call them communicable Attributes, as if they were communicated so to the creature, as they are in the creator; but because there is in mans nature something in proportion, or in effect, like to these excellencies that are in God: In man, wisdom, justice, mercy, &c. are accidents; in God, not so, but are his Essence: these things are truly said of man in the concrete; that he is wise, just, mercifull, &c. but of God in the abstract, that he is wisdom, justice, mercy: in man, these things are different, justice is not mercy,

mercy, mercy is not wisdom, &c. but in God they are all the same; his most simple Essence being his justice, wisdom, mercy, &c. In man, they have a mixture of imperfection; but in God, they are perfect: those Attributes which are incommunicable, running also through these, and so as it were, making these also incommunicable: to explain it. God is good, and the creature good, but God is simply, eternally, immutably, infinitely good, and therefore goodness is Gods alone; as our Saviour, *there is none good but God*: in which respect also, the Apostle calls him only wise, because only simple, eternally immutable, infinitely wise. In a word, God takes these attributes to himself; not because these do fully and perfectly expresse what he is, but because our shallow and weak understandings cannot ascend higher, in conceiving the nature of God, then these perfections do reveal him: of these we speak in order: and first of the life of God.

Quest. What is the life of the divine Essence?

Ans. The answer is, it is a communicable attribute, whereby we conceive that God lives of himselfe, acting and moving of himselfe. To open this: first, it is a communicable attribute, not that life is in man, as it is in God, but that there is in man somewhat that is like to this life in God: man hath life, and the man and his life are two things; but in God, his life, and his Essence are all one: and there is nothing in God but his life. This is that which acts and moves of it selfe, without receiving any thing from any other. It is that which lives eternally, without begin-

ning or ending : this appears by those places of Scripture that call him *the living God*, Deut. 5. 28. *My soule thirsteth for God, even for the living God*, Psal. 42. 2. and other testimonies, where God saith of himselfe, *that he lives*, Ezek. 33. *As I live saith the Lord* : so by these formes of oathes that they used, Iudg. 8. 24. *As the Lord liveth* : So Ruth. 3. 3. *As the Lord liveth* : attributing this to God himselfe. Hereupon it is said, that he is life, *I am life*, and therefore he calls him life, 1 Iohn 5. 10. *the true God, and eternall life* : this life is eternall, and hath no beginning, nor ending : so Deut. 32. 46. *I live for ever* : I have a perpetuall life without change : and so he is called the fountaine of life, Psal. 36. 9.

Quest. *Why is this life attributed to this divine Essence?*

Ans. Because he understands, wils, and workes of his owne power. Secondly, because he hath life in himselfe, without any manner of participation from any other. Thirdly, because God gives life to all other living things : whether life of nature, life of grace, or life of glory. To explaine this ; he is life, because he understandeth, willeth, and worketh.

Reas. 1. All these be actions, which none can do, but such as have life ; therefore it must necessarily follow, if these be in God, then life is in him. If any should be so sencelesse, as to deny these things in God, he must be a Pagan rather then a Christian : therefore as *Salvian* saith, If I be to speake to Pagans that deny these things, I contemne to prove them, not because I cannot, but because they are so fottish. So I say,

say, if there be any that deny this, I contemne to prove it, not because I cannot for want of prootes, but because I am in no hope to doe them any good. These three things, are three distinct things in man; the soule, the motion, and life: the soule is one thing, the motion another, and the life another; whereupon these are three in man, but in God his Essence is all one, by which he willesh, worketh, and understandeth: therefore it must needs be that God is life.

Reas. 2. Secondly, because he lives of himselfe, without any participation from others: therefore is life truly attributed to God. *John 5. 26. The Father hath life in himselfe, and hath given to the sonne to have life in himselfe:* therefore he is said to be the fountain of life, because as the fountaine receives not water from any other, but conveys it to others; so, neither doth God receive life from any, but doth communicate it to all things that live: so then, God hath life in himselfe, whosoever shall seporate life from him, shall seporate him from himself, and destroy God: therefore seeing that God lives without participating life from any other, it must needs follow, that life is truly given to God.

Reas. 3. The third reason is, because they that have life, whether the life of grace, the life of nature, or the life of glory, have it of God. The Scripture speakes of all these three lives. The life of nature is common to all living things, trees, beasts, men live: but not to speake of life but as it is in men; men receive their naturall life from God; therefore it is said, *God breathed in man the breath of life, and man became a living*

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Rom. 2. 7.

living soule, Gen. 2. 7. The life of grace is called in Scripture, the life of God; *they were alienated from the life of God*, Ephe. 4. that is, they had not that life, that God gives to those that are his: God gives a naturall life to all; but not the life of grace, which, because it comes from God, and leades to God, is called the life of God; he also gives the life of glory, to those that by continuance in well doing, seek glory, immortality, eternall life: &c. so that seeing God is the author, and giver of these lives, it is plaine that life is truly attributed to God.

Pse 1. This teacheth us, that certainly, we serve the onely true God, because we serve the living God: for the true God, is the living God, that hath life in himself, & of himself: the Gods of the Nations are false gods; the heathen worship the host of Heaven, stocks, and stones, silver, and gold, the workes of mens hands, that have no life, or if they had life, they have no such life, as is in the true God, which hath his life in himselfe, and of himselfe: we may say of their gods, as the *Lacedemonians* prophanely scoffed at *Constantines* god, that he worshipt such a god, as no man could tell from whence he came; their gods are made with mens hands, and have no life in them.

Pse 2. Secondly, this shewes the heinousnesse of that sinne which is usually committed among men, who when they speake earnestly, say as the Lord liveth, which is an asseveration, a kinde of an oath; and though men thinke they doe not sinne, yet they doe abuse an oath, and a greater oath, then if they did sweare by God himselfe: an oath ought to be taken with

with feare and reverence, in truth, righteoufnesse, and judgement; and not to be abused, as *Salvian* observes in his time: as if they were not oathes to binde men, but as meere complements of speech; they who are now so bold to say, the Lord liveth, swearing falsely or prophanely, shall one day finde, and feele, that the Lord liveth to take vengeance of perjury and prophanenesse; and that it is a fearefull thing to fall into the hands of the living God.

Use 3. This teacheth us, how we may have life and length of daies; it must be by serving, and loving, and cleaving to God, the author and fountaine of life, this is the way to obtaine life; it is not my use, but the use that *Moses* makes: *Deuter.* 30. 19. 20. *I have set before ye this day, life, and death; chuse life: how? by serving and obeying, and cleaving to the Lord, for he is thy life:* Where he shewes, that a man may have life, and length of daies; There is nothing that man desires more then life, and length of dayes; and therefore the divell, that could not prevaile with *Iob* in other things, yet for his life, he thought he should: There is no way to attaine this much desired long life, but this, to cleave to God, the fountaine, and giver of life. This is the course in which, God himselfe directed *Solomon*; if thou wilt walke in my waies to keep my statutes, and my commandements, then I will lengthen thy dayes: This is the argument which *Hezekiah* used, and by which he prevailed, not only reversed the sentence of death, but obtained a lease of life, for fifteen years; Remember, oh Lord! how I have walked before thee in truth,
and

and with a perfect heart : it was not the strength of constitution , but the sincerity of spirit, that prolonged the life , and vigor of *Caleb*, and *Iosua*, for forty yeares : How should this consideration lift up our hearts in the waies of God ? *What man is he*, saith *David*, *Psal. 34. 12. that desireth life, and loveth many daies, that he may see good ?* nay, rather, what man is he that doth not ? Every man desireth life , and prosperity ; then heare *Dauids* direction ; *Keep thy tongue from evill, and thy lips from speaking guile, depart from evill, and doe good, seeke peace, and pursue it.* This is the way to obtaine them : In humility, and the feare of the Lord , are riches, and honour, and life. It is true, some wicked men live long ; but no wicked man can promise himselfe long life, he is under the curse, *Psal. 55. The bloody and deceitfull man, shall not live out halfe his daies.* It is true, some good men die in their youth , but not till they are glutted with life, *The child shall die an hundred yeares old, Isa. 65. 20.* that is, as well satisfied with life, as if he had lived an hundred yeares : Thus, to feare God, is the way to live long in the earth ; nay it is the way never to die : *Eternall life is promised, to those who with patience continue in well doing.* To conclude, God is life, God is the Fountaine of life, unto him, we must seek for the continuance of the life of nature, the inchoation, and preservation of the life of grace, and the obtaining of the life of glory.

The next Attribute that is communicable , is the wisdom of God, and so according to our order, the question is :

Quest.

Quest. *What is the wisdome of the diuine Essence?*

Ans. The answer is, that it is that, by which God knowes, and understands himselfe, and all things else, not successively, nor by discourse, or reasoning, but in a moment, by one eternall act of understanding: this needs a little explaining; and First, that it is a communicable Attribute, because there is the like in man, though not the same. 2. By which he understands and knowes himselfe; and not himselfe only, but all things else, with the causes, circumstances, and whatsoever else thereto belongeth: how? Not successively, and by discourse and reasoning; for though they be distinct one from another, and come one after another, yet he in a moment understands them all by one act of understanding. Therefore howsoever the Scripture tells us of three things in God, that there is presence, science, and remembrance, yet they are all one in God: for God, to speake properly, hath neither presence, nor remembrance, for he knowes all things by one eternall act of understanding; he admits no succession, howsoever in respect of us, God doth foreknow, yet in God there is nothing but science, for by one act of understanding, he knowes all things: and that it is so, that he understands himselfe, is manifest, *Matth. 11. No man knoweth the Father but the son; no man hath seen the Father: Iohn 1.18. No man knowes the things of God, but the spirit of God. 1 Cor. 2.11.* In which places, though Christ and the Apostle expresse the Sonne, or holy Ghost, yet they exclude not the Father, but intimate him, teaching *Psal. 147. 5.* that
this

this knowledge is in them all, as he knowes himselfe, so also all things else : The wisdom of God is infinite; if it be infinite, then is nothing to be excluded from it, *Heb. 4. 15.* Every thing is manifest before him, with whom we have to doe : He knowes things past, present, and to come, *Prov. 15. 3. The eyes of the Lord are in every place, beholding the evill and the good;* he knowes all, *Gen. 6. 5.* He knew the wickednesse of mans heart was great : So *Psal. 139. 4. Thou seest my thoughts a farre off; there is not a word in my mouth but thou knowest it.* Whither shall I goe from thy presence, the night and the day are all one : Againe, he knowes all things without succession of time; as well that which is present, as that which is to come : Therefore saith *David, Psal. 90. 4. a thousand yeares are with the Lord, but as yesterday, when it is past.* Whatsoever is to be done with the Lord a thousand yeares after, is as present with him, or as a thing already past. The Apostle Saint *Peter* speaketh, *A thousand yeares is but as one day* : So that we see, God understands all things past, present, and to come.

Quest. Why is this wisdom attributed to the Divine Essence ?

Ansiv. The answer is, because this wisdom is this Essence it selfe. Secondly, because he is the Creator, and governor of all things. Thirdly, because he is infinite both in time and place; these things opened will manifest that he hath this infinite wisdom.

For the first, this wisdom of God is his Essence it selfe; as his will, his holinesse, his justice, his mercy
are

are himselfe ; so also the wisdome of God is himselfe. You heard the rule, because he is most simple, and therefore of no composition, nothing but himselfe; therefore in this case, seeing all is himselfe, it will follow that his wisdome is himselfe.

Secondly, because he is the Creator, and governor of all things, therefore he must needs know all things; else the holy Ghost reasons not substantially, *Psalm. 94. He that planteth the eare, shall he not heare?* He intimates thus much, that God knowes all things, because he made all things : And in the 11. verse, he saith, he knowes the thoughts of men that they are but vaine ; therefore he must needs know all secret things ; as it is with an Artist that hath made a Clock or some other instrument, that hath motions in it, both secret, and open ; those that are open he seeth, and all others may see them, but those that are secret none knowes but he that made them ; so is it with God : Those things which are in man no man knowes, yet the Lord knowes them, because he is the maker of them. Secondly, God governes and guides all things to their proper ends, so that he must both know the things, and the ends they are made for ; he made all things for his owne glory. Thirdly, he sustaines and bears up all things by his power; then he must needs know every thing that he hath in his hand. Again, he is the Judge of all men, then he must needs know all, that he may rightly judge; for it is unrighteous judgement, if it be not according to knowledge, but God judgeth righteously, I, the Lord, search the heart to give to every one according to his workes.

works; to add to this, that he is not only a Judge, but a most wise Judge; that will assure any thing upon his own knowledge: *Mal. 3. 5. I will be a swift witnes against you, saith God*; he will be both the Judge, and witnes; therefore he must needs know all things.

Finally, he knowes all things, not successively, and by discourse of reason, but by one act of understanding, because he is infinite in place, and in time, without beginning, and without ending: this is the same which Saint *Augustine* speakes of, that he is not prevented by any time, or place, but by one act of knowledge, knowes all things: and thus much for this.

Use. 1. The first use then teacheth us that we serve the true, and living God, because we serve the alknowing God; we may heere discern the true God from false gods: Thus the Lord himselfe in the Prophet, reasons; Let them bring forth, and shew us what shall happen; let them shew the former things what they be, or declare us things to come; shew the things that are to come hereafter, that we may know that yee are gods, &c. *Isaiah. 40. 21. 22. 23. 26.*

Use. 2. The second use doth admonish men, that they should not conceive too highly of themselves, for any good that they finde in themselves, nor yet to please themselves with this conceite, that other men doe thinke well of them, because the Lord is infinite in wisdom; he knowes that by men, that they know not by themselves, nor doth any other know. This is the eye of the world, that every thing is manifest unto: he knowes that by us, that we know not by our selves,

selves, therefore no man ought to please himselfe in his owne goodnesse; God knowes all his thoughts, though never so secret; both past, present, and to come: then no reason, any should presume upon any grace; The Prophet saith, *Psal. 19. Who can understand his owne faults?* no man can but God can: therefore reason after this manner, as Saint *Bernard* saith: I know and am knowne, I know but in part, but God knowes me and knowes me wholly, but what I know, I know but in part: So the Apostle reasons, I know, nothing of my selfe, yet am I not hereby Justified; admit, that thou keepest thy selfe so free, and renewest thy repentance so daily, that thou knowest nothing by thy selfe, yet marke what the Apostle adds farther; notwithstanding, I doe not judge my selfe. I am not hereby justified, but he that judgeth me, is the Lord: This is the condition of all men, he that is infinite knowes them; therefore they should not dare to judge themselves, but (with the Prophet *David* in *19. Psal.*) intreate the Lord that he would cleanse them from their secret finnes.

Vse. 3. The third use teacheth us, that men ought to feare God, because he is present in all places, and infinite in knowledge: Men may have things done behind their backs, which they know not of, but it is not so with God; therefore, every man should be wary of himselfe; even in the secret thoughts of his heart, for there is a God that knowes all things: every man must beware of sinne in all places, even in the secret places of their owne hearts, for God knowes them: we have a foolish proverbe, that thoughts are
free;

free; free indeed from the law of men, because men know them not, but if men did know them, they were in danger of the law, but they are free by reason of mans ignorance, but to God all things are knowne; There are many men that seeme to make conscience of many things, because that God sees, yet they take liberty to them selves in secret thoughts, and they thinke God knowes not them; yes, God knowes thy heart better then thy selfe: that which thou knowest not to be sinne, he knowes to be sinne; they that take away seeing from God, saith *Salvian*, they overthrowe the Essence of God; they are Atheists: he sees all things, and he knowes all things; therefore take heed of secret sinfull thoughts that men see not: Though thou carrie, or colour things, so that neither Master, nor Servant, nor Wife, nor Husband see them, thou hast a God that seeth, and knowes all things, and will bring every thing to judgment; no thing so secret but he will make knowne: therefore labour (in the feare of God) that thou walk secretly, and openly, doeing nothing that is displeasing to God, because thou canst doe nothing but in the presence, and privy of God.

OF

OF THE WILL OF G O D.

CHAP. XII.

ISAIA. 46. 10. *My counsell shall stand, and I will doe all my pleasure.*

IN order, knowledge is before will; for that we will, we know, and what we know, that we may will; therefore we have first handled the wisdom, and the knowledge of God: and now we are to speake, of the will of God, whereby he willeth those things, that he knowes; for which I have made choice of this text, my will, *or counsell shall stand, and I will doe all my pleasure*: In speaking of which, we will keepe our order, and first shew what his will is; the question is:

Quest. What is the will of the divine Essence?

Ans. The answer is, it is a communicable Attribute, whereby it doth freely, and immutably will it selfe, and all other things, whatsoever it doth will: the opening of which in the severall parts, will manifest this plainly unto us. First, we say the will of God, and not the wills of God, because there is but one will of God: and this appears in as much, as usually the Scripture speakes of it in the number of one, as in this place, *My counsell shall stand*: there is
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but one will; the like we finde, *Prer. 19. 21. My counsell shall stand: Matth. 6. 10. our Saviour hath taught us to pray, Thy will be done: Ephe. 1. 5. According to the good pleasure of his will:* so then there is but one will: Again I say, it is a communicable Attribute, given to this divine Essence; I call it communicable (as I said before) not because it is in any creature as it is in God; but because there is the same in proportion in man, there is some thing like it, whereby it freely, and immutably wills it selfe, and all other things: First, the divine Essence most freely willeth it selfe: for howsoever it willeth it selfe by necessity of nature, yet it willeth freely without any compulsion: so as the Apostle speaks, in other things, the Lord cannot deny himselfe; so we say, the Lord out of the necessity of his nature, wills himselfe: but yet voluntarily, out of the goodnesse of his nature: but when he wills other things, there is no such necessity of nature, but he wills them most freely: but whatsoever he wills, he wills freely, out of his owne will, there being no cause of Gods will, but the will it selfe, which is the cause of all causes: as appeares, *Matth. 11. 25. 26. I thanke thee oh heavenly father, that thou hast hid these things from the wise, &c. even so, for it is thy good pleasure.* It is not lawfull for me, to doe what I will with my owne, saith Christ: *Rom. 9. 18. It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy: he hath mercy on whom he will have mercy:* there is nothing in man that moves him, it is still his will, he wills freely.

The next thing is, that this will is immutable; that is, when he hath willed, it is without change: this was drawne out of the mouth of the false Prophet, *Num. 23. The Lord is not as man that he should lie, nor as the son of man that he should repent*: the Lord cannot repent: *I am the Lord, I change not, Mal. 3 6. The Lord of hosts hath sworne, saying: surely as I have thought, so shall it come to passe, and as I have purposed so shall it stand; Isai. 14.24. He hath said and will he not doe it? Num 23. 19.* So that whatsoever he doth will, he wills it alwaies, and eternally; my will shall stand for ever; God wills from eternity; whatsoever he wills, as the Apostle, *Acts 4.24. Thou haddest determined before to be done.* God might have willed otherwaies before, but when he hath willed, it shall stand.

The next thing is, that he wills himselfe; that as he knowes himselfe, so he wills himselfe; that is, his owne glory; the willing of himselfe, is the willing of his owne glory: *Pro. 16. He hath made all things for himselfe, for his owne glory: I will not give my glory to another*; our Saviour teacheth us to pray principally, *Hallowed be thy name*; a thing most to be desired; and whatsoever you doe, let it be done to the glory of God, saith the Apostle, thus he wills himselfe. Secondly, he wills all other things; other things, are of two sorts, good, and evill; now God wills that which is good, the things which himselfe doth, are good: *Gen 1. He looks upon all that he had made, and loe they were exceeding good. Psal. 116. 3. The Lord is in heaven, and doth whatsoever he will*: So he

hath chosen us according to the good pleasure of his will; the like may be said of other things, that others doe good things God wills, for he commands them to be done, and approves them, when they are done; he doth delight in them; and rewards them, that doe them.

Finally, he wills evill things, and they are of two natures: First, the evill of sinne. Secondly, the evill of punishment: the evill of sinne, doth not properly fall under the will of God; he cannot will sinne, as sin: *Thou art not a God that lovest iniquity: Psal. 5. 4.* therefore in this case, it is not willed by God; notwithstanding, it may in some respect, be said to be under Gods will, because he doth permit it: as appears *Acts 14. 16. The Lord suffered all nations to walke in their owne waies:* He suffered them, not because he could not hinder every thing from being, but because he would not; when God doth not hinder sin, he is said to permit it: *Psal 81. 12. I gave them up to their owne hearts lusts, to walke according to their owne evill waies.* Secondly, the evill of punishment, falls under Gods will; here the will of God is the chiefe cause; he willingly plagues men with evill, for their neglecting of good; for though there be some things in man, which would bring evill upon him, yet the chiefe cause is in God: *Isai. 45. 7. I create evill, I make peace, & the Lord doe all this: shall there be evill in the City, and I not doe it?* Even all evill; the evill of punishment, the evill of sinne, as it is a punishment of sinne commeth from God; and that is manifest, in that the Lord hardens mens hearts, as a punishment

ment of precedent hardnesse, so also of the lying spirits that were in the mouthes of *Ahabs* false Prophets. It is said the Lord put a false spirit into the mouths of them; not as the Author, but as the punisher of sinne: so it is said, God gave them up to vilde affections, and all this was as a punishment. *2 Thes 2.* God gave them up to strong delusions, to believe lyes: Finally, adde to this, one thing more, the transgressions of men, as they are actions come from God, for in God we live, move, and have our being; but as they are transgressions of the law and so evill, they are from men. The next question, to amplifie the prooffe of this, is this:

Quest. Why speake you of the will of God as of one?

Ans. The answer is, because his will is himselfe, and he is but one, therefore there cannot be many wills; his life is himselfe, his wisdom himselfe, his will himselfe, nothing in him but himselfe; then it followes that his will must needs be but one; but understand thus much, that howsoever his will is but one, yet it may be said to be many, in respect of us, and that two waies; either in respect of the diversity of the things willed, or in the divers maner of willing; we manifest both: First, in respect of the diversity of things willed; there are some things in the Old Testament, and some things in the New that are divers. Again, he wills some things that he will doe to man, and somethings he will have done by man, lest his anger breake out upon him. Secondly, in the divers manner of willing; he wills diversly; he wills good for it selfe, and bad for some other good; he wills sometimes absolutely, and sometimes conditionally;

yet so that there is no condition with God, but with us, and according to this manner we are to conceive of the will of God. The next question is,

Quest. Why say you that he wills freely and Immutably?

Ans. The answer is, because there is nothing before nor greater then the will of God, for which he should doe any thing. Secondly, because he is omnipotent, and most wise, and cannot be resisted. To explaine these: First, he wills most freely, because there was nothing before him, nothing greater then himselfe; if there were nothing before him, nor greater then he, what should move him to will? for that which moves this will, must be before and greater then this will, that there was nothing before, nor greater then his will, appears by this, because whatsoever is in him, is from his will; therefore it cannot be before, nor greater then his will: thus then there is nothing without God that can move him, neither is there any thing within him; if any thing, it must be his knowledge; but besides that, his knowledge extends further then his will (he knowes things he wils not;) his knowledge and his will are both his Essence, one and the same thing in God, and therefore to be moved by his knowledge to will, is to be moved by himselfe; his own Essence moves it selfe to will. Secondly, we say he wils immutably, because he is omnipotent, and most wise; for if his will be mutable, the mutability of it must needs come from one of these two; either first, because it is resisted by a greater power which cannot be, because he is omnipotent,

ten, as you heard out of the 115. *Psalm.* 3. he hath done whatsoever he will, he is in heaven. Secondly, or else because some unexpected accident not foreseene falls out, which occasions him to rescinde his determination; but neither can this be, because as it hath beene shewed, God knowes all things, both past, present, and to come, with one most simple act of understanding, as the Apostle, knowne unto God are all his workes from the beginning of the world; therefore seeing that no power can hinder the execution of his will, who is omnipotent, nor no accident be suddaine to him, who is most wise: It followes necessarily, that he wills immutably. The next question is;

Quest. Why is it said that he wills himself and other things?

Ans. The answer is, because the object of his will is good, or goodnesse, therefore he must needs principally will himselfe, for he is goodnesse it selfe; he wills himselfe principally, because himselfe is the chiefest good, and chiefest to be beloved. In other cases, whatsoever he wills, he wills it as in himselfe; the object of the understanding is truth; falsehood doth not fall into the understanding, but by reason of truth; God understands himselfe, as being the first truth, and other things in himselfe. The object of the will is goodnesse; God is the chiefest good, and therefore he wills himselfe first, and he wills other things that are good as they are good, and as they have in them impressions of his Image, and as they tend to him that is the principall good, and so he wills every thing.

Quest. Why then doth he will evill?

Ans. Because it is the execution of justice, and so good, for it is good which is just; for whatsoever is just, is certainly good; if it be evill, yet if it be the execution of justice, it is good; whereupon the finnes of men which are brought as punishments of sinners, are good. Thus saith Saint *Austine*, this is the Justice of God, but not the sinfulness of God; this is the execution of Justice, and so good: and thus I have confirmed and explained the Doctrine of the will of God, &c. By order we are to come to the uses, but there are many doubts, whether the will of God be free, and unchangeable, but out of many, we will speak but of a few.

Object. To will freely, and immutably, are opposite, for freedome is that which is mutable.

Ans. There is a freedome, where there is immutability, for immutability takes not away the freedome of actions. *Adam* was created with a free will to good, and evill: *Adam*, now glorified, hath a free will, onely to good: the Divells, and damned have an immutable will to evill, and yet free, and Gods wil is most immutable, and yet most free. God wils himselfe by the necessity of nature, he cannot doe otherwise, but must needs will himselfe, and yet this he doth most freely, because not by constraint or compulsion: God wils other things, not out of any such necessity, he might not have willed that which he doth will, or he might have willed another thing then what he wils, but when he hath once determined his owne will, it remaines for ever.

Immutably

Immutably determined from the necessity of his nature ; for God cannot denie himself: this determination of his will , was most free ; meerely, and only from himselfe. In a word, to will freely , and to will immutably are not opposite, but are in God, who wils all things out of himself freely, because he might have not willed them ; and immutably , because having willed them, he will not, nor can he rescinde his own decree.

Object. The will of God is not immutable because he changeth his will ; for he willeth one thing under the law and he abollishes that, and wils another thing under the Gospell.

Ans. The answer is easie, there is no change in the will of God ; for whatsoever was done in time , was willed from all eternity ; he willed that , that which was under the law, should be for a time , and then be changed ; and willed that , which is under the Gospell should succede it, and continew , and this outward manifestation of the will of God, is but the execution of his will, which was from eternity.

Object. The Lord is said to repent: *Gen. 6. 6. It repented the Lord that he made man ; 1 Sam. 15. 15. It repented the Lord that he had made Saul King,* therefore his will is not immutable.

Ans. The answer is thus , there is no change in God, but in the workes that are done by God: These speeches are figurative ; God is not as man that he should repent , but is sayd to repent when he doth in time make a change in the matters of the world, which he had decreed should be changed before the world was.

Object.

Object. One thing more he threatens sometimes and never does it, nor never meant it: 2 King. 20. As to *Hezekiah*; Put thy house in order for thou shalt die: So *Jonah*. 3. Yet forty daies and *Nineveh* shall be destroyed; yet neither *Hezekiah* died, nor *Nineveh* was destroyed.

Ans. The answer is, you must marke the difference betwixt the denouncing, and understanding of these threatnings; these are absolutely denounced, but not to be absolutely understood, but with the condition that stands after this manner; namely, if they doe not use the meanes to prevent it; and they are such meanes as hee hath appointed: *Hezekiah* prayed earnestly, and the other repented, for the Lord had a purpose that *Hezekiah* should live still; and hee threatned death to stirre him up to prayer; he purposed, *Nineveh* should not be destroyed, and threatned destruction, that by repentance it might be prevented: and this is to be understood, for in *Iere.* 18. 7. 8. *If I speake against a Nation, &c. If that Nation repent, I will repent also*; where the change is not in him, but in them; it is in other things, not in God. A man walks by a Church, backwards, and forwards, and the Church standing still, is sometimes on his right hand, and sometimes on his left hand; there are changes, not in the Church, which is not moved, but in him that walketh too and fro; so God, sometimes is on the right hand of men, and sometimes on the left hand; that is, when they change: So that this is a full answer to this: and this is a profitable answer that Saint *Gregory* hath;
God

God doth not know how to alter his counsell, but how to alter his sentence: the reason is, that the Lord doth not alwaies pronounce sentence, according to his counsell, but according to the second causes, or according to the mindes of them, to whom he pronounceth it: as *Hezekiah* was taken with sicknesse, no way thinkes he but death; this was his sentence, but Gods counsell was, that he should live: and so when he saith, *Yet forty daies and Nineveh shall be destroyed*: his sentence was, that it should be destroyed; but his counsell was, that it should be saved: the peremptory pronouncing of his sentence, makes way to his counsell; because it is that which stirs them up to repentance, so that there is no alteration in this; for if he had a purpose to have destroyed, then he would not have threatned but destroyed: and thus much we have seen of the will of God.

Clem.
Alex. P. x.
da. l. i. c. 8.

CHAP. XIII.

DEUT. 32. 4.

Then art a God of truth.

THE divine Essence is made manifest unto us, by certaine Attributes, and these Attributes are of two sorts, either incommunicable, or communicable: his incommunicable, were his simplenes, his eternity, &c. and of these we have spoken; the latter which are his communicable Attributes, we have spoken

spoken of some, and divers remaine to be spoken of; and first of his truth, for there is no wisdom without truth, nor any will can be good without truth: but before we come to speak of this, we will finish that we left the last day, concerning the will of God.

The will of the divine Essence, you have heard what it was, a communicable Attribute, whereby he did most freely &c. This description was proved, and grounds given for every part; there also were answered divers objections, which we conceived were of two kindes; some as if God had changed his will, &c. but these were spoken of the last day; but now of one or two more, that may be made:

Object. And the next is, that God in declaring his will; *Ezek 33. 11. As I live saith the Lord, I desire not the death of a sinner*: yet there are many thousand sinners that die for all this; therefore his will must be mutable.

Ans. The answer to this, is taken from the consideration of what kindes of sinners the Lord speaks; of sinners, some be penitent, that see, and acknowledge themselves sinners, and sorrow for, and turne from their finnes, and cry, and fly unto Christ for salvation; God doth not will the death of such sinners, neither shall they die: *But he that confesseth, and forsaketh his finnes shall finde mercy*; but others be obstinate, and hardened in sinne, that adde drunkenesse to thirst, and rebellion to sinne, without repentance; God will laugh at these, when their destruction commeth; so then, as long as God is pleased with repentance, and pardoneth the penitent, there is no alteration

alteration in God, though the impenitent perish, nay, there would be alteration in him, if they did not perish: or it may be said, and truly, that God is better pleased with the repentance, then with the perdition of a sinner; there is joy in Heaven, over one sinner that repents.

Object. Again it is objected, the Apostle *Paul* saith, in *Tim. 2. 4.* *That God would have all men saved*: How should it be then, that any should perish, unlesse his will be changeable?

Answer. *Ambrose* upon this place of the Apostle, expounds it thus: God will have all men to be saved, but so as they come to him, he will have them saved; if they will salvation to themselves; and if this sense be admitted, there is no shadow of change in God, though many be not saved; because those many that are not saved, doe not seeke salvation: Saint *Austin*, understands All; not collectively, for every singular man, but distributively, for some of all sorts of men; in which sense it is used, in other places of Scripture, and so the meaning may be, God will have all men saved; that is, all sorts of men, Jewes, Greekes, bond, free, Kings, and Subjects, saved: and therefore praiers must be made for all sorts of men, and in this sense, there is no change in Gods will; though some of all sorts perish, because some of all sorts be saved; as in the Arke: God saved from the deluge all living creatures, not in the particular, but in the kinde; because he saved some of every sort: againe, Saint *Austin*, in another place, explaines it thus: God wills all should be saved, because all that are saved, are saved by

by Gods will ; as a Phyſitian is ſaid to cure all, who cures all that are cured : and for this cauſe, the Apoſtle enjoines, that praiers ſhould be made to God for all ; becauſe without God none can be ſaved : and if we ſo expound it, though many be not ſaved, yet there is no change in Gods will, who wills the ſalvation of all that are ſaved: *As in Chriſt all are ſaid to be made alive, 1 Cor. 15. 22.* becauſe all that are made alive, are made alive by Chriſt : ſo in this place, in the ſame reſpect, may God be ſaid to will the ſalvation of all men: adde to theſe our faith, thus ; God will have all men ſaved, he wills the ſalvation even of the reprobate, as a thing in it ſelfe good, and ſutable to the diſpoſition of a gracious God ; but yet he doth not determine, or appoint it, and therefore though many periſh, there is no change in Gods will: this place ſhewing what God might approve of being done, not what he determined to doe ; he wills it by an antecedent will, as in it ſelfe conſidered ; but not with a conſequent will, and here is no change in Gods will ; finally we answer, that by all, may be underſtood the, all, of the elect ; not of the reprobate : as it is *Rom. 5. 18. The free gift came upon all men, to the juſtification of life:* that is, in the verſe following, *By the righteouſneſſe of one, many are made righteous ;* this, all, is many : ſo that when he ſaith, that God would have all to be ſaved, the meaning is, all that he purpoſeth to ſave ; I determine nothing which of theſe interpretations ſhould be followed, but leave that to every learned and judicious readers choice ; ſecure of this, that which ſoever is preferred, Gods will

will doth still remaine Immutable, and without shadow of change.

Use 1. The use is, that if the will of God be free, and no cause without God, can move him to will, then it followes, that they erre that thinke, and teach, that God is moved to bestow some good thing on man, because he foresees some good thing in him: I say, this confuteth their error; for if this were so, then Gods will were not free; but it is free, therefore this is erroneous: Earthly Princes cast their benefits upon those that have no desert; how much more doth God who is not, as earthly Princes; but much more great, and more free, in conferring of his benefits; more blessed, and glorious, then that he can be either engaged, or recompenced: and indeed, what could any man doe, before he was, to make God his Debtor, what workes could he doe that was not? *Ob.* But God might foresee, he would worke. *Ans.* If God did foresee this, the Apostle, *Rom. 9. 32.* would not have cried out, *Oh the depth both of the wisdom and counsell, of God*: here is no place for Pelagians, and Papists, they cannot see the depth of his counsell, though they be so quick, and acute, that they can see that which the Apostle could not.

Saint *Ambrose* pressing this against the Pelagians; The Apostle (saith he) speaks after this manner, *Oh the riches of his mercy*! then not of workes, then not for foreseen workes: and indeed, saith *Ambrose*, could he not well have said, but of future workes, or workes to come; but he knew that the will of God was free.

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Then to shut up this, Saint *Augustine* in a case of Infants, the one is baptized, the other not; the one is saved, the other not: I demand saith he, why God did save the one and destroy the other? will you say it was because he did foresee the one would be good, and the other evill? this would be injustice in God, to damne him for that he never did; seeing he takes them away, before they knew good, or evill.

Vse 2. This teaches men, that if they have any sense of Gods calling, and that they are elected of God, and made partakers of the grace, and mercy of God, not to be puffed up; because it is the free will of God, that hath chosen them: the more any man hath received of God, the more indebted he is, and should learn to be the more humble: let no man advance himselfe against another; what hast thou that thou hast not received? and who hath caused thee to differ from another? thou art most proud, and boastest most of thy selfe; boast onely of that which is thy owne; it is vanity, to boast of that which is not thine, thou hast nothing thy owne but sinne; nothing is due to sinne, but shame, and death; thou couldest doe nothing to helpe thy selfe out of this condition; if thou art delivered out of it, be not high minded, it is God that delivered thee, and not thy selfe, of his free grace, not according to thy merits.

Vse 3. This teacheth us, that if a man have once assurance of election, and salvation, he may have it for ever; as he was chose freely, so also immutably; God cannot change his will; so that here is the comfort

fort of a man that hath any assurance; God is immutable, therefore I cannot perish: So then, is any tempted from Sathan or from his owne weaknesse, when he seeth so much rebellion in himselfe, and when he heares great Doctors teach that a man may be good to day and nought to morrow? this may comfort him, God is immutable; this is that I stand upon, God is immutable, therefore none can resist him; there is corruption enough in man, but God is not overcome by the wickednesse of man, but as he will punish those that stand unreformed, so hee will bee good to those that walke before him humbly.

Object. I, but say they, Gods salvation stands upon condition; and being upon condition, therefore is changeable.

Ans. To this I answer; that the faith and repentance of them which have it, is mutable in them, and may in it selfe be lost; but it is God that wrought it, it is God that will not forsake his owne worke; it is God by whose power we are kept to salvation, and have not our faith, repentance, life, salvation in our owne keeping: A man of himselfe may fall away, but God gives him perseverance: *Austin* saith, This giift of perseverance may be humbly sought of God, and when a man hath it, he shall not with *Caine* be cast out; for God is so good, that he will never suffer a man to goe so farre as that he should cut himselfe from him: and what is the reason? for the seed of God abideth in him.

In the first conversion, a man is unwilling and retains

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grace

grace unwillingly, but God gives him grace to make him willing; so that the grace he hath, and the estate he hath, he holds it not by his owne will, but so that God keeps it; for otherwaies the heart of man, would soone goe from God; whereupon it followes, that God and his will are immutable.

The next question is:

Quest. What is the truth of the Divine Essence?

Answ. It is a communicable Attribute, whereby he knowes all things certainly without any ignorance, or error, speaking and working, indeed, and in truth, without fraud and dissimulation, and performing constantly, whatsoever he hath said. To explain these: First, I say, it is the truth of God, (not truths, though there be many) yet the Scripture speakes, but of one, *Iohn 14.6. I am the truth.*

Secondly, I say, it is a communicable Attribute, because that howsoever truth is in a speciall manner Attributed to God; yet it is by proportion in man, whereby he knowes all things without error; for it is a generall speech, he is a true man that knowes all things without any ignorance, or error; such is the truth of God, without any ignorance, and error, he cannot deceive, nor be deceived, he knowes all things whatsoever; he cannot deceive, *Iohn 16.7.13.* He tells the truth, the spirit leads into truth, he cannot be deceived. All things are naked, and bare before him, with whom we have to doe.

Againe whatsoever he hath spoken, and wrought is in truth, and indeed without faining, and dissimulation; so that there is no active falsitie in his waies,

waies, he deceives none in any of his words, or in any of his deeds.

The truth of the word is, when the words are answerable, and agreeable to the truth of the minde: for when a man speakes otherwaies then he knowes, is to lye; the old description of a lye is, for a man to tell a thing contrary to his owne minde: Now then whatsoever is in God is true, and so the Apostle speakes; let God be true, and every man a lyer; and againe, when we came to you, our words were not, yea, and nay, but yea; that is, a certaine truth: *Psal. 111. 7. The works of God are true: Psal. 119. 51. The lawe of the Lord is true*, and this might be shewed in all the works of creation, regeneration, and sanctification: they are all true works.

Againe, constantly performing whatsoever he speakes, this is made manifest in his promises, and threatnings; whatsoever he hath promised or threatened, shall come to passe. A man is a true man when he hath done that he said he would doe: *Psal. 89 33. 34. 35. I never falsifie my truth, I have sworne, and looke what I have sayd I will performe; heaven and earth shall passe, but not one jot, or tittle, of my word shall passe: Psal. 119. 19. Thy word endures for ever: Isai. 40. 6. All flesh is grasse, but the word of the Lord endures for ever: God will accomplish, and doe all those things that he hath promised, 2 Cor. 1. 20. All the promises are, yea, and amen, in Christ.*

Quest. *Why is it said truth, as speaking of one?*

Ans. Because though there be many truths in words, and works of men, yet all flow from one truth: as all

light comes from one sunne, so all truth comes from one God, he is the truth : as his goodnesse is the cause of all good, so his truth is the cause of all truth.

Truth, is either morall, or metaphysicall ; and this either in the minde of God, or in the minde of the creature, or in the things that exist : Truth in the mind of God, is that certaine and distinct knowledge, and Idea of the nature of things, according to which they are created in time : Truth in the minde of the creatures, Angells, or men, consists in the apprehension, and knowledge of things, as they are in themselves : Truth in the things that exist, is their existens it selfe, sutable to their Idea in the minde of God : The truth in the minde of God, is that which the Schooles call *exemplaris*, or the patterne truth, and is but one, and first is in God, and from thence conveighed to the things, and mindes in which it is. Truth is in things, and the mindes of men formally, as the Schooles speake; and so there are many truths, but all derived from the first truth, in the minde of God; and they are first in the things knowne, and then in the understanding, that knoweth : Truth in the mind of God, measures the truth in things, and mindes of men, but is not measured by them : Truth in things, measures the truth in the mindes of men, and is measured by the truth in the mind of God : Truth in the minde of man is measured by both those truths ; and is not the measure of them. And thus we see truth is but one, because all flowes from one ; there is no truth in things, which God implants not in them, nor
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in the minds of men, which the spirit of truth doth not lead into : No man can say, that Jesus is the Lord, but by the holy Ghost : Saint *Ambrose* saith, whatsoever truth is in any man, is from God, and all lies are from the divell, he is the father of them : when the Saints and holy men have lied, it came from the Divell : when wicked men speake truth (as *Cayphas* speaking of the death of Christ) it came from God.

Quest. Why say you, he knowes all things certainly without error ?

Answ. Because he is of infinite wisdom : his wisdom is infinite as himselfe : *Psal. 147. 5.* A finite wisdom may erre, because it doth not know all things perfectly : but infinite wisdom apprehends all things perfectly : therefore it cannot erre.

Quest. Why say you he speakes and workes truth without faining and dissimulation ?

Answ. Because he is the chiefest good, into which no evill can fall : God is the chiefest good ; then dissembling cannot befall God : there can be no darknesse in him, because he is light it selfe : then no falsehood falls into God, because he is truth it selfe. Moreover, faining and dissembling is the corruption of the understanding, this cannot fall into God.

The workes of Sathan, when they are good workes, are dissembling : as when he testifieth of Christ, that he was the Sonne of God, it was a lying speech ; because whatsoever he doeth, he doeth it to deceive : for if men will beleve him in one thing, he hopes they will in another : and so all the workes of Sathan

are lying works : but on the other side, all the works of God are good, and so certain and true without faining, or dissimulation.

Quest. Why doth he constantly performe whatsoeuer he hath spoken ?

Ans. Because he is faithfull, and just to performe whatsoeuer he hath promised or threatned. Promises he any thing : he will performe it, because he is true : and this is verified by the holy Ghost, *Psal. 90. 12. Deut. 7. 8. That thou mightest know that the Lord thy God is a faithfull God, that will keepe covenants and mercy.* Mercy makes him promise, but truth makes him performe Promises. Justice makes him threaten, and truth makes him recompence, his enemies to their face. Thus Saint *Augustin* saith, God hath made himselfe our Debter by promises : and *Bernard*, that man should pay that he promiseth, because he makes himselfe a debter : and if the Lord keeps his promises with those that are unworthy, will he not much more keepe them with those he hath made worthy in his Sonne ?

OF

OF THE TRVETH OF GOD.

CHAP. XIV.

PSAL. 34. 8. Taste and see how gracious the Lord is.

YOU have heard the last day, the description of the truth of God: both what it was, and the confirmation of the severall parts of it: and now we will lay downe some Uses.

Use 1. The first: If God be true in word and work, this serves to awaken up secure men, and to rouse them out of their naturall security. These usually blesse themselves when they heare the judgements of God threatned against them, and see them not presently executed: I say, they blesse themselves, because God doth forbear, and is not a word and a blow; therefore, say they, the Lord will neither doe good nor evill, howsoever his Prophets, the Ministers speake thus. But let them know, the Lord is true, and while they thus speake, or thinke of him, they make him a lyer: they beleeve not the truth, and heretupon it is, that *they sit in the seat of the scornfull*, *Psal. 1. 1.* scorne and scoffe at those meanes which holy men use, to escape judgement; I meane, prayer, and fasting, because they make God a lyer. But these men shall

know, that the patience of God should lead them to repentance; and therefore the Lord speaks, because he would shew mercy; he could execute as well as speak; but they do abuse the patience of God, to bring upon themselves greater damnation. God is true, and every man a lyer, and their deceitfull hearts that have deceived them, God shall awaken: For most certainly, true it is, that God will make good his threatnings, he will shew himselfe true in executing his judgements, in his due time. He hath his owne time for mercy, and for judgement, and he will punish them who carry it out the most stoutly: for the Lord hath spoken against them, and they shall feelee it with a heaue hand. And therefore though he doe delay, let them not be secure, judgement will be the more heavy when it comes.

The wise man in *Eccles. 11. 9.* speaking to the yong man, saith, *Goe to yong man, take thy pleasure;* goe on you young men, and also ancient men; *but know,* for all this, *God shall bring you to judgement.* God is true, he hath said it, and shall he not doe it? *Psal. 1. 4, 5.* they then shall be as stubble before the winde: therefore be awakened out of that blindenesse and security, or else you shall know it to your cost.

Vse 2. Here is matter of comfort to every one that rests upon God by faith, and constant obedience: for that which he hath promised, their faith shall never faile; God is true, it is builded upon God, and his word and trueth; that is the comfort of every one that beleeveth, that he shall obtaine that which he hopes for. Certainly, God shall make it good, according
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ing to his trueth : therefore, if any man finde weaknesse of faith ; if any man be troubled with doubting, What is the comfort ? It is not our faith that makes the promise here, but the promise makes our faith sure : if God be true, and perpetually true, certainly God shall make it good ; and whosoever thou be that buildest upon God in that case, he will performe it, *1 Tim. 2. 12. I know whom I have beleevd*, saith Saint Paul : some expound this place thus ; As a man that hath a great debt to pay, and relyes upon other men for the money, and some cast doubts in his minde, what if they should faile you ? the Apostle answers, *I know whom I have beleevd* : so that having tasted of the sweetnesse of God in his soule, saith, *I know whom I have beleevd* : so ought every man to comfort himselfe upon God, *Rom. 4. 13.* that howsoever there be doubttings, he may have joy : the holy man *Abraham* was stedfast in beleeving, because he knew he was able to performe what he had promised : we neede not be weak in faith, because he is true : as Saint *Austin* speaking of the Promises, saith, they are thy Promises, whom should we feare ? It is trueth that hath promised, that cannot deceive, neither can be deceived. So that if a man beleevs, here will be comfort, *Ier. 29. 11. I know the thought I have toward thee* ; of peace, and not of evill : but how will he doe it ? and when will he doe it ? God knowes how to doe it, though we see no means how it should come to passe, let us leave to God his owne worke, the effecting his gracious promises, and be employed in the worke that concernes our selves (as *Chrysostome* saith,) when
God

God promises feare not; only doe that we ought to doe, to draw such promises upon our selves, for God never failes his.

Use. 3. The third use is to exhort to imitation: every one that thinks himselfe Gods, must be like God; though he cannot bee perfectly like him, yet he must have truth in every thing; truth in speech, truth in performance, &c. *Pythagoras* being asked what that was that makes a man most like the Gods: when they speake truly saith he; but *Pythagoras* was a lyer, and all the gods of the nations were lyars; yet they saw this truth, that; that which made a man specially like to God, was to speake truth; every man ought to labour to speake truth: All lies must be laid aside, for he is the child of the diuel that makes sporte of a lye: There be officious lyes, as to lye for a mans benefit; yet as Saint *Augustine* answers Saint *Hierome*, this makes a man, that when he tells the truth hee should not bee believed; and this also makes them unlike to God: So also there be pernicious lyes which are worst of all, as when men lye for the hurt of others; this makes men most unlike God: put away lying saith the Apostle, and every man speake the truth to his neighbour: So every man ought to be constant, and faithfull to performe whatsoever he promises, *1 Cor. 5. 12.* Let your yea be yea, and looke that what you say, that you performe; Gods promises are yea and amen, so every mans word must be certainly kept in things lawfull, and holy: Gods promises are all made in wisdom, mans infirmity: this is that for which every man ought to labour.

labour, even to performe, what he promises. We must be wary what we promise, and carefull that we performe; for it is lying to promise a thing, and never meane to performe it: yea it is an impious thing, for he that is unfaithfull in the lesse, is unfaithfull in the greater; if not, yet his faithfulness is not for love of the truth: therefore men must consider what they promise, as *Act. 5. 4.* Saint Peter saith to *Ananias*, *Was it not thine owne?* but when hee promised it, he put himselfe out of his owne power.

Quest. But is a man alwaies bound to performe whtsoever he promises?

Ans. The answer is, yes, except in these and the like cases. First, if a man can get him selfe free by him to whom he hath promised: because he that bound him may free him; and if he shall free him, a man needs not performe his promise, and yet stand free still. Secondly, a man may promise a thing he understands not to be unlawful, yet afterwards comes to see that it was unlawfull, then he is free, not to keep it, and yet remains true. As if a man should promise to conceale a secret prejudicall to the state and common wealth; or an apprentice should promise to waite, or give away his masters goods: In these, and such cases they were bound to be humble for, and repent of the rashnesse of their promises, and are not tied to the performance of them. These and such like cases excepted, promises are alwaies to be kept.

The conclusion is, plaine dealing is a jewell, for it will alwaies more honor a man, and comfort him
both

both living, and dying, then all that is got by deceiving, by lying, and dissembling; by officious lyes, or pernicious lyes: But this is prophanelly added, that he that useth it will die a begger; but I say, he that useth it not, shall die much worse then a beast: for a beast hath not any understanding, and therefore he shall never come to judgement; but man hath understanding, and therefore shall come to judgement, even he that was afraid to die a begger, shall come to judgement: such deceitful men, the holy one excludes out of heaven: *Psal. 15.*

The next attribute is, goodnesse, and that belongs to the will of God; of that goodnesse of God we are to speake now; and therefore to avoyde all distinction according to our order, the question is this:

Quest. What is the goodnes of God; and of the divine Essence?

Ans. The answer is: It is a communicable attribute, whereby it is absolute in, and of it selfe, good, liberall, and bountifull, communicating good to the creature; This being the description, we must open the severall parts: and first, the answer saith that God is good, liberall, &c. (and this is true:) But yet to expresse the extention of that we have in hand; I say further that he is goodnesse it selfe. God is an accident, and no accident is in God; God is good, and whatsoever is in God is good: God is good, and such a good as hath no evil annexed to it; as that which is truly heate, is not mixed with any cold: and that which is essentially sweet, is not mixed with any sowre; so God is such, as that whatsoever is in him is essentiall. Thus

we

we finde in Scripture, as in *Psal. 52. 1. Why boastest
thou thy selfe, thou cruell man? seeing the goodnesse of
God, &c. Rom. 2. 14.* The bountifullnesse of God, that
is the goodnesse of God: so the Apostle speakes,
2 Thes. 1. 11. Secondly, I call it a communicable At-
tribute, because this goodnesse is in some proportion
in man, though not as it is in God: therefore we call
it communicable, not that there is goodnesse in man,
as it is in God; but a goodnesse whereby we resem-
ble the divine nature, as the Apostle *Peter* saith. The
next thing, that he is good, in, and of himselfe: the
ground of this, is that which Christ speakes, *Mat. 19.
17. Why callest thou me good: there is none good but
God.* There are good men, but there are none eter-
nally and essentially good, but God. There is a crea-
ted goodnesse, and there is an uncreated goodnesse;
and therefore we say, he is good in and of himselfe,
and is good to the creatures: and this the Learned call
a relative goodnesse. This goodnesse in the exten-
sion (not essentially relative, as it is in the three persons
is here ment) but a relative betweene the creature and
God: and this is the same *Gen. 1. 13. And he looked up-
on all that he had made, and behold it was very good:*
so in many other things, *Psal. 118. 1. Praise ye the Lord
because he is good, and his mercy, &c.* he is good shew-
ing mercy; that is, his bountifullnesse continues for
ever, *Psal. 73. 1. However, God is good to Israel.* The
goodnesse of God admits this division; some is spi-
rituall, some temporall, some generall, and some par-
ticular. Common goodnesse he shewes to all, but his
speciall he shewes but to some, *Psal. 34. 11. The Lord*
is

is a sunne, and shield, and he will give grace, and glory : what to every man ? no : but to the pure in heart. So Christ saith, *Mat. 7. 10.* If a sonne aske his father bread, will he give him a stone ? If you, being evill, can give good things to your children, how much more shall your heavenly father give his holy spirit to those that aske it of him ? as *Luke 11. 13.* so *Mat. 5. 45.* *he maketh the sunne to shine upon the just and unjust.* So *Acts 14. 7.* he hath not left himselfe without witnessse, in that he hath filled our hearts with food and gladnesse ; that as we know the goodnesse of the tree by the fruit thereof, so we know this goodnesse of God by the fruits thereof in the creatures : and so we have this description proved. The next Question is :

Quest. Why is such a goodnesse attributed to God, and his divine Essence ?

Ans. The answer is, because he is desired of all, and above all. Secondly, Because he communicates his goodnesse freely. To explaine these.

First, Because God is desired of all, and above all : The object of the will is good ; for the will desires nothing, but that which is good either truely, or at least in appearance. Truth is the object of the understanding ; whatsoever the understanding imployes it selfe about, is truth : so, whatsoever the will imployes it selfe about, is goodnesse : nothing is good but God, and nothing can be good, but it is desired. Now then if goodnesse be that which all desire, and if all desires be bent upon goodnesse, it must needs follow that all must desire God, the author of all good-

goodnesse: as Saint *Austin* saith, thou hast made our hearts for thy selfe, because thou art goodnesse: or thus, thou hast made us for thee, and our heart is never at quiet till it come to thee.

Reas. 2. Secondly, Because he communicates his goodnesse to others: this is the onely property of goodnesse, that it will communicate it selfe. The better and more holy any man is, the more he desires to make himselfe common; *The good man is mercifull, and lendeth, Psal. 145. and Psal. 9. God is good to all:* and his goodnesse is seene in the workes of his creation, and in the workes of redemption, and the worke of his desposing of all things: thus we shall finde he communicates his goodnesse to all. The next question is:

Quest. Why is it said that he is absolute good, in, and of himselfe?

Answ. The answer is, Because his goodnesse is perfect; It is infinite, therefore cannot be from others. It is eternall: What is eternal, but to have being when all other things are nothing? Who then can make that which is eternall? Hence it must needs be that God is good, in, and of himselfe. But besides this, his goodnesse is perfect: whatsoever is communicated to others by participation, is imperfect, but Gods goodnesse is not imperfect, therefore it is not communicated by participation, but is absolute in and of it selfe. In him goodnesse is most perfect, in us it is unperfect; as the heat that is in the Sunne is perfect, but the reflection is imperfect; the reason is, because the heat is most principally in the Sunne: So the
good-

goodnesse that is in others is imperfect, but the goodnesse of God is perfect. If he should receive his goodnesse, it must be finite; if finite, then imperfect. A finite and imperfect creature cannot communicate infinite and perfect goodnesse, of which themselves are not capable. Therefore we see that God is not sustained in his goodnesse by any, but is good, in, and of himselfe. The next question is:

Quest. Why is it said that he communicates goodnesse, and is good to all creatures?

Ans. The answer is, Because what goodnesse soever is begun, and continued in any, is from God, and the cause is in him onely. It is not the creatures owne goodnesse. Psal. 30. 11. The goodnesse of God hath made my mountaine to stand strong: where he sheweth that this estate and condition wherein he was, was nothing from himselfe, all came from God. Therefore when as Esau asked Iacob, how he came by that wealth, Gen. 33. 11. The Lord hath bin good to me, &c. therefore I have all meerely of his goodnesse: and hereupon Iacob saith, Gen. 33. 10. I am lesse then the least of all thy mercies: where he calls Gods goodnesse, his mercy, because it comes from the mercy of God, 2 Sam. 7. 8. Lord, what am I? said David, or what is my fathers house, &c? So every man may say, whatsoever he is, whatsoever he hath; Lord, what am I, that thou hast brought me to this, &c? So, whatsoever any man hath, it comes from the goodnesse of God.

There be many Uses of this point, but we will content our selves with some.

Use 1. The first Use, is briefly this: It teacheth us that

that, of the Apostle Saint *James* is true, *James* 1. 13. *God tempts no man, God is not tempted*; why? his goodnesse, is such; that which is good of it selfe, hath no evill mixed with it: hony hath no sowre in it, the sun hath no darknesse, God nothing but goodnesse; so that this is true, *God tempts no man*: the ground why man is tempted, is in himselfe, not in God; because there is no evill in God: tempting is when there is some setting upon, and receiving an assault, with rejection: how can a man cast darts into the sun? God being good in himselfe, &c. cannot tempt nor be tempted.

Vse 2. Secondly, this teacheth us that we should not sinne against this God; the reason is, because he is good, nay, because he is goodnesse; therefore we ought not, this should be a restraint to us: how doth every man condemne wrongs done to a poore innocent, that hath done no evill? so if we see a man full of goodnesse brought to misery, every man will cry out of them, that brought him to it: and do we so in respect of men, ought we not so to reason in respect of God? that if God be so good in himself, why should I commit this wickednesse, against him? when Sathan tempts, the world provokes, &c. What should be the answer, if I should commit such a wickednesse, you your selves, and Sathan would accuse me, for sinning against such a good God? and indeed the divill intriceth to sin, for nothing, but to accuse us when we have sinned; therefore get thee behind me Sathan; shall I sinne against this God? that is not only so good in himselfe, but is good to all his crea-
M tures;

tures; looke which way thou wilt, thou canst not but see the goodnesse of God: Oh what ingratitude! what impiety were this, for a man to offend this God, that is so good in himselfe, and good to all creatures: and why hath God shewed thee this goodnesse: but because he would have thee good to him: *S. Bernard* hath this saying, for a man to, do good for good, is naturall, & for a man to doe ill for good, is diabolicall: now then if there be but so much as common reason, we will returne good for good; but to returne evill for good, is diuinish; and the more good any man hath received, the more good he ought to be; as *Saluian* saith: God hath given us good; then we ought to be good to him againe: remember what good thou hast in thy creation, redemption, and renewing; let it be a provocation, to returne good againe to God, or else the more shall be thy condemnation: let every man therefore labour after this manner, to answer the goodnesse of God, that herein may be his comfort; for then we are best to our selves, when we returne good againe; and worse to our selves, when we returne evill; therefore we ought thus to approve our goodnesse to him, and have this ever upon our hearts: how doth the goodnesse of God call for obedience, that we may glorifie God heer, and then by him, we may be glorious in the life to come.

OF

OF THE GOODNESSE OF GOD.

CHAP. XV.

I. JOHN 4. 8. *God is love.*

ACcording to our order, the next that followed, was the goodnesse of God; and as you heard what it was, namely a communicable Attribute, &c. whereby God was absolutely good of himselfe, &c. the parts of which, have been explained, and you heard we have made two uses, according as time suffered us; there now remaines divers other uses, that might be made of this, but to teach two more.

Use 3. The use now (which is the third) is a confirmation of our faith, against the Heretiques, and Heresies concerning God: First, against *Sardian*, who first raised up, and after him, *Marcion*, as *Tertullian* reports, wrot that the God who was the creator, was not good, as the story reports; this *Marcion* being some times of the Church, fell into uncleannesse, and being deprived of the Communion of the Church, and so cast out, for deflouring of a Virgin, he in envy taught, that God the creator was not good; but we see by this description, which I have given of Gods goodnesse, the falshood of this heresie; for God is good, and there is no evill comes from him, as it is evill;

(though the evill of punishment comes from him,) for from that which is good, as it is good, no evill can come; therefore when evils of judgement comes from God, they are good: Saint *Chrysostome* saith, he had a conference with a *Marcionite*, and he reasoned thus: God was good, saith he, if he would not take account for sinne; but seeing he doth take an account for sin, he is not good: *Chrysostom* saith, I answer thee *Marcionite*; that God is good, because he doth take account of sinne; for if men now exceed Lions, and Beares, when God doth take account of sinne; what would they doe, if God should take no account of sin? I dispute with thee *Marcionite*, (saith the father) thou hast a family, if thy servants despise thee, and thy government, and beat thy children, & thou do nothing to them, tell me whether this were good in thee, or no? every man will conclude no; and should we make God idle, that will suffer men to do what they list; therefore we see the goodnesse of God is very good, though he take an account of sin.

Use 4. The fourth use is, whosoever, hath received any good from God, spirituall, or temporall, outward, or inward, it teaches him, that he should be thankfull to God; thanks ought to be returned, but you will say,

Quest. How shall we be thankfull?

Ans. I answer, two waies, in word, and in deed; we must use the goods we receive, and use them well; whosoever is unthankfull in word, he is also in deed unthankfull: he that useth not his talent, or useth

useth it not well, whatsoever his words be, is unthankfull to God; whatsoever his talent be, whether knowledge, wisdom, or riches: if a man shall hoard up riches, let him remember what Saint *Basil* said, when he reprov'd such; they answered, they did no man injury, are they not their owne goods? I, but saith he, didst thou bring them into the world with thee? no sure, then thou must be thankfull; God hath honored men, when he hath given them more then others, but yet hath made them but Stewards: that Steward dishonoreth his master, that keeps that he hath to himself, and doth not use it, to the benefit of the family: those men provoke the justice of God, to revenge the quarrell of his mercy, that use not his mercies: many men receive good things, but they are unthankfull in the use of them; as the Prodigall sonne made an evill use of his portion, to the abuse of his father.

For the conclusion, they are to use every thing three waies: for the glory of God: to the benefit of others: and their owne comfort: three things unseparable: for if any man, use any thing to the dishonour of God, and hurt of his brethren, or of himselfe, he is unthankfull: every man ought to returne part of that he hath to God; part of it to the benefit of others: as the Apostle speakes, *1. Tim. 6. 17. Charge them that are rich, that they trust not in uncertain riches*: on the other side, charge them that they doe good, that they be good, and that they be better for their riches: *S. Cyprian* complaineth of some, that they were the poorer to God, the richer he was to

them; every man ought therefore, according as he hath received, to returne due thankfullnesse againe to God.

Now we come to speake of the love of God, and the question is:

Quest. What is the love of God?

Ans. The answer is; it is a communicable Attribute, whereby, God loves himselfe, his sonne, and his spirit, and then his creatures, freely, but not equally: to explaine these points; we give love to God as other Attributes, not as qualities, not as accidents, not as any thing comming from God, that was not in him before; because there is nothing in God, that is not in God; Love is given to God, as voide of all imperfection, or error; it is a rule that the Learned have, that whatsover Attribute is given to God, must be free from all imperfection, and error, before we can Attribute it to him; and therefore love as it is an Attribute given to God, must be purged from all imperfection: there are three things in love: First, a good will, that one bears to another. Secondly, a good worke. Thirdly, a delighting in that which is loved: these things are in God, none hath a better will then God, none doth more good then God, and there is none that delights more in his beloved, then God himselfe: againe, we say it is a communicable Attribute, not that love is in God, as it is in man, but because there is something in man, that is like this love of God; man being made partaker of the godly nature; that is, they have this in the quality, that God hath in substance; and therefore we call it a communicab

communicable Attribute. In the next place, we say, it is that whereby he loves himselfe, his sonne, and his spirit; it is for his owne glory, that he loves himselfe, as it appeares, in that the Scripture saith, that God is a jealous God, jealous of his worship and service: if he be jealous, there is a kinde of love of himselfe, goes with it; 2. Commandment; so he loves himselfe, and he loves also his sonne, therefore he is called his *beloved sonne*, *Matth. 3.7.* So he loves the spirit as proceeding from himselfe, and being properly the love whereby the divine nature loves it selfe; so he loves the creatures, as Angels, and men, and other creatures: that he loves, this appears by many testimonies of Scripture; Angels, and men, are called the children of God; Angels, *Iob 1.6.* *Vpon a time the children of God came, &c.* So Adam is called the son of God, *Luke 3.* last. Next he loves his creatures freely; the cause why he loves them, is in himself, not in them; he loves some with a speciall love, and some with a generall, freely; that appears by the Scriptures, *Iohn 3.16.* *God so loved the world.* *1. Iohn 1.3.* *Herein is the love of God made manifest, that he hath given us his sonne,* *1. Iohn 4. 19.* *God loved us first; if first, then freely;* and no love in us, procured his love; againe he loves them not equally, for he loves men more then other creatures: *Tit. 3.9.* *The love he beares to man is manifest;* yet further, he loves some men more then others; *Exod. 19.5.* *You shall be my peculiar people;* as if he should say, though all the Nations be mine in generall, yet ye shall be my chiefe treasure; *Tit. 2. 14.* *A peculiar treasure;* these are as treasures,

that men lock up; he loves those that are elected, and those that are called; those that are elected, he loved them when they were enemies; *Ephe. 1. 4. He loved them before the foundation of the world*; But he loves them better whom he hath called, then those he hath not called: *Pro. 8. 17. I love them that love me*, those whom he hath endued with his spirit: *Psal. 146. 8. The Lord loves the righteous, &c.* To conclude this with that of Saint *Austine*, God loves all that he hath made; he loves especially men, and Angels; and among men, he loves those especially, that are the members of his Sonne; and most of all, he loves his Sonne, &c. and so wee have made manifest this description.

The next question is:

Quest. Why is love attributed to God?

Ans. The answer to this is, because there is none wills better, none works better, acting upon men to make them good, nor delights in them more when they are good: To explaine these; First, that God is love, it is not an accident, for Saint *Bernard* saith, (let no man understand me:) when I say God is love, that it is an accident, for then I should say there were some things in God, that were not God; Again, there is none wills better: you have heard, there are three things in love, to will good, to doe good, and to delight in good; now none doth this better then God: *Iam. 1. 17. Every good and perfect gift comes downe from the father of lights, &c.* Finally, he delights in those that he hath made good: Saint *Bernard*, speaking of this, saith; thou lovedst them, when they were

were not, that thou mightest make them to be, when they were; thou madest them beautifull, that thou mightest delight in them.

The next Question is:

Quest. Why say you, that God loves himselfe, and his Sonne, and his spirit?

Ans. The answer is, because they are all infinitely good, they are all one Essence, and one will; as the object of the will is good, so the object of love is good, and God is love; then no marvell, that he loves himselfe, his Sonne, and his spirit, because they have the same Essence; every thing loves it selfe, and then there is no marvell, as wisdom speaks, *Pro. 8. That he was his delight*; Saint Bernard saith, that the love in the Trinity (which is divine charity,) keeps them together, and unites them in one, and therefore he loves himselfe.

Quest. Why is it added that he loves his creatures freely?

Ans. Because he made them good; with a severall goodnesse he loves them: First, he loves them, being enemies; he loves them, not for benefit to himselfe, but for their good; therefore we say he loves his creatures freely; each of these we will explaine: he made all things very good: *Gen. 1. 31. He looked upon all that he had made, and behold it was very good*: but it is said, he loves them freely; he loved some before they were, before they could possibly desire any thing, therefore freely; he loved some when they were his enemies, *Rom. 5. 8. When we were his enemies God set forth his love in sending Christ to die for us*;

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as Saint *Bernard* saith, God loveth them for their owne benefit, not for his good: God hath no neede of the creature; he created them not for himselfe, but that he might make them partakers of his owne goodnesse: and so we see that God loves them freely without any merit or desert in them.

Quest. Why is it said, he loves them not equally?

Ans. Because they are not all alike to him. Some creatures onely, others servants onely; some children, and among his children, he loves those that are called, better then those that are not called: I say, they are not all alike to God: man loves the worke of his owne hands well, but he loves his servants better, and his childe best of all: if it be so with man, much more is it so with God; some are his creatures, some his servants, some his sonnes; so that he loves them not a'l alike; some are his children, but not begotten againe, he loveth those with a good will and purpose to call them; those that he hath called, he hath justified, sanctified, and hath bestowed upon them faith, repentance, and grace; and he delights in these, especially that he hath bestowed his grace upō. And thus I have laid open the love of God: & now to come to the Uses.

Use 1. This teacheth us first, that which the Apostle Saint *John* gives us to know: he that loves not his brother knowes not God, for God is love: let him boast what he will, that he loves God, if he loves not his brother, he is a lyer, he knowes not God to be love; he hath not the experimentall feeling of it; for if he knowes God to be love, he cannot but out of his experimentall knowledge love his brother: so the

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Apostle saith, that man loves not God, that loves not his brother; that is, he hath no experience of the love of God: we may allude to that which is said of *Pharaoh*, *Exod. 1.* that he used the people hardly; the reason is given, because he knew not *Ioseph*: for there was another *Pharaoh* risen, that knew not *Ioseph*: so we may say, that many men, because they are ignorant of God, and the love of God, use his children hardly; they are scoffers and mockers of those that desire to love God: certainly these men know not the love of God, but they are fed like an Oxe to the slaughter: Saint *Austin* hath a speech to this purpose. Doeſt thou heare the Apostle say, *God is love*? and darest thou so goe against God, as not love thy brother? for to goe against those that are beloved of God, is to goe against God; for not to love them in God, and for God, is to denie God: and so much for the first Use.

Use 2. The second Use, Doth God love himselfe? doth he love his Sonne, and his Spirit? then he commends his love to us; he makes his love wonderfull, and admirable to be seene towards us, because he hath given his Sonne, yea, even the Sonne of his love for us: Then he must needs love us, when he spared not his owne Sonne, but gave him to death for us. If he had had many sonnes, it had beene somewhat to have given one, but when he had but one sonne, even the sonne of his delight; this is wonderfull love: if he had sent him but to judge the world, it had bin somewhat; but to be a Saviour, and a judge, it is admirable love: If he had sent him in happinesse, and glory,
&c.

&c. but when he empties himselfe of all honour, and glory, and puts on the forme of a servant, and became subject to death, even to the death of the crosse, and became a curse for us; oh then! how doth this commend the love of God to us?

Object. If any should say to me, Sir, It should not seeme to me by this, that God should love us, because that he gave us his sonne; is it likely that he can love his enemies, that loves not his sonne? God did not love his sonne, for if he had, he would not have given him to death for us; and if he loved not his sonne, he beares no love to us.

Answer. To this I answer, He loves his Sonne, even in this, that he gave him a Saviour for us, that he might give more glory to his Sonne; because he dying for us, might have a people purchased to himselfe by his blood. Saint *Bernard* saith, this was his glory, that he purchased a people, even with his blood. As he was a high Priest, he had no people before, but that he might have people, he dyed, &c. Thus the Apostle manifests, *Tit. 2.4. That he might redeeme us a peculiar people to himselfe. So Luke 24.26. Thus it became Christ to suffer, and to enter into his glory.* And now to end this point, What is his glory, if he had not a people to communicate it too? For the conclusion, This shewes the great love of God; therefore let us labour to fill our hearts with the apprehension of Gods love, we shall then thinke nothing too deare for him: it was said to *Abraham*, Now I know that thou lovest me, because thou hast not spared thy onely sonne, &c. So God commends his love to us, in that he hath not spared

red his onely Sonne. The conclusion therefore is, that we should thinke nothing too deare to returne to God againe: if thou hast any children, or any friends, or sinne, even thy best beloved sinne, that most opposes God, and thy salvation, so shalt thou commend thy love to God, and have joy of heart; and God will love thee, and manifest his love to thee, and bring thee to glory and happinesse.

Use 3. The next Use then, is this, If God loves men, and loves them freely, it hath in it great matter of comfort against temptation: when a man doth onely judge himselfe, and looke into himselfe, and sees himselfe altogether unworthy of love, and wholly deserving hatred, he begins to say with himselfe, he is not beloved of God. To answer this objection, that the poore soule makes upon this ground. The love of God is most free, and from himselfe, the cause is not in man: If the cause were in man, the more unworthy, the more discomfort: shall any man say that the fire cannot heat him, because he is cold? or the Sunne hath no heat in it, because he cannot feele it? this hath no ground; so, notwithstanding mans unworthinesse, he may be beloved, nay, the rather beloved of God, when he feeles his unworthinesse: as the prodigall Sonne was the fittest for his Fathers love, when he found himselfe unworthy; in like manner, when Gods children finde, and feele themselves unworthy, still the more unworthy they judge themselves, the more fit they are for mercy; so that this doth not discourage a man, but rather incourage him, in the assurance of Gods love. I doe not say that every man that is unworthy

worthy of love, but every man that hath a feeling of his owne unworthinesse, is more capable of mercy; the Publican that thought himselfe unworthy, went away more justified, then the Pharisee that justified himselfe; God casts his love upon man that feeles his unworthinesse; and the more unworthy we feele our selves, the more capable we are of love: so that if we judge our selves, God will not judge us; if any man judge himselfe unworthy, God will esteeme him worthy.

Quest. Why then doth not God love all, seeing he loves them for himselfe: all are unworthy?

Answ. I answer that which the Apostle Paul saith, *Rom. 9. 22. There are some vessels of honour, and some of dishonour; what if God, to make his power knowne, &c?* If any man aske, Why will God doe so? Why will he shew mercy to some? &c. The Apostle answers in the *18. vers. Hee will shew mercy on whom he will shew mercy*: if you aske, Why upon this man, and not upon that? nothing but his Will is the cause: and the Apostle saith againe in *Rom. 9. 20. Who art thou that disputest with God?* what art thou that callest God to an account? *Aquinas* useth this similitude; A Bricklayer, in building a house, hath all his brick out of one mold; and in the building, he layes some in the bottome, and some on the top; if any aske, Why is this laid in the bottome, and this in the top? the Bricklayer answers, There must be a foundation, and therefore I lay them. I, but why this brick below, and that on the top? Because it is my will; and if he aske him, Why is it your will? he shakes

shakes him off as a wrangling fellow. So if any aske me, why he shewes mercy, &c. because he will shew mercy : but why will he? I answer still, because he will.

Use 4. The fourth Use, Doth God love man? and doth he love them freely, but not equally? doth he love some better then others? Then it admonishes, all those that are specially beloved, that they would labour to returne a speciall love againe: his generall love requires a generall love againe; his speciall love a speciall love; every man will challenge this; that God loves him better then others: the Pharisee will challenge this of God; If God doth love him, he must returne love againe; nay, every man will professe that he loves God with a speciall love; but put this upon the triall: First, if he have a care to keepe the Commandements of God. Secondly, if he shew bountifullnesse. Thirdly, if he be ready to suffer for God. For the first: If he be carefull to keepe the Commandements of God, *1 Ioh. 2. 3. Hereby we know we love God if we keepe his Commandements*: in which we manifest our love to God: every man hath a double calling, and according to them he hath a double command: he hath a generall calling and a speciall calling; a generall calling, as a Christian; a speciall, in that place and condition of life, in which God hath set him: for both these he hath Commandments; therefore he must labour for this, to be able to keepe the Commands, of his generall calling, but withall, of his speciall calling. For his generall calling, *Iohn 15. 10. He that loves me, keepes my Commandements*:

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He that loves God, sets himselfe to keepe the Commandements of God, and to please God; for this is that which God is delighted withall, he will have obedience before Sacrifices, *1 Sam. 16. 22.* Againe, for his speciall calling, there are speciall precepts, *Iohn 21. 15. Simon Peter, lovest thou me?* If ever thou wilt manifest the prooffe of thy love to Christ, doe the duties of thy speciall calling. Magistrates, if they will manifest their love to God, they must doe the duties of their speciall calling: so Masters, and servants, and so all others: then the conclusion undoubtedly, is this, That many men love not God, because they have no care of their speciall calling, and lesse care of their generall calling. Certainly, thy heart deceives thee, when it tels thee thou lovest God, when thou hast no care of thy generall and speciall calling. Secondly, True love is bountifull, *1 Cor. 13. 4. Love is bountifull*, what love soever, even selfe-love, it is bountifull to the backe, to the belly, to the children, &c. So if a man had this love of God, he would be as bountifull to God.

Quest. But wherein stands this bountifulnesse?

Ans. In three things; in time, in labour, in cost: for whom men love, to them they are bountifull in time, and labour, and cost; bountifull in time, they thinke no time too long for them: bountifull in labour, they thinke no labour too much; bountifull in cost, they thinke nothing too deare: so if any man have a love to God, he will thinke no time too much, no labour too great, nor cost too deare to bestow upon his service; but alas brethren! as the people say

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to God, wherein hast thou loved us? so I may say to you, who say you love God; wherein do you love God? how little time can you afford God? a day in seven? and all that is too much; when it is to be performed; it is a wearinesse to us, it goes against the haire; wherein is thy love to God, when thou thinkest every houre too much, and tedious in his service?

Finally, wherein, is thy bountifullnesse in cost? but the complaint of the Prophet may be taken up, *Will a man spoile his gods? but you have spoiled me*; you have robbed God of his due, and yet you say, you love God; but alas you deceive your owne hearts, while you erre! &c. Thirdly true love is seen, in being ready to suffer for God. 1. *Iohn 3. 16. Herein is love, because he hath laid downe his life for us*: therefore we ought to lay downe our lives for our brethren, for their salvation, rather then that any should fall away, and perish, if for our brethren, much more should a man doe it for God: the conclusion is thus much; if a man will not suffer the losse of any outward thing for God; how will he suffer the losse of his life? &c. *Cyprian* saith, we should not prefer any thing before Christ; because he preferred nothing before us; but hath laid downe his life for us: how doe we love Christ againe, when we cannot indure a scoffe, and a mock for him, when he indured death for us? &c. what will such a man doe, when he shall come to losse of goods? and if he cannot doe this, what will he doe when he shall come to the losse of life? 2. *Sam. 16. 17. When Hushi the*

Archite that was the inward friend of David, out of policy went back from *David*, *Absolom* comes to him with this argument, *Is this thy kindnesse to thy friend?* so may we say, is this your love to God? come a little danger, come a little trouble, then you are offended; is this your love to God? whosoever thou art, thou deceivest thy owne heart: therefore he that will manifest his love to God, must have a care to give him obedience in his generall, and speciall calling, &c. and so much for the Attribute of love.

OF THE GRACE OF GOD.

CHAP. XVI.

EPH 1. 2. 3. For by grace &c.

THE next question is, concerning the Grace of God; there are three Attributes which are the Attributes of Gods goodnesse; which are love, mercy, and grace; now grace, and mercy, are all one; yet the severall handling of these, will afford a great deale of comfort: and therefore to speak, of the grace of God, I have made choice of this text, wherein, I have taken liberty, not to shew you the coherence, &c. Now of this grace, the Scripture speaks two waies: Grace as it is in the favourite, or as it is in the favourer,

favourer; and heer we are to understand it, grace in him that shewes grace; that we may know what this grace is, we must consider it two waies; it is either generall, or speciall, called saving grace, which is that, we are to speake of, and so the question is this:

Quest. *What is the grace of God, or of the divine Essence?*

Ans. It is a communicable Attribute, whereby he specially favours some; in this some, though unworthy of themselves, bringing them to salvation; here in this description, are divers parts, we shall explaine them as breifely as we can: The first is this: grace, or the saving grace of God, contains 2. things; the one as the cause, the other as the effects; the first is the free favour of God, to the Elect; the second, the gifts of grace, or meanes of salvation, which doe flow out of this: to shew each of these; first, grace signifies the free favour of God: *We are saved by grace, Rom. 3. we are justified freely by grace &c.* Secondly, grace is taken for those gifts of grace that are bestowed upon men, *Act. 11. 23.* when they had seene the grace of God: that is, when they had seene the gifts; for so the Apostle speakes, *Ephes. 4. 17.* Every one have received grace, according to the measure in Christ; and so the Apostle, *1. Pet. 4. 10.* Let every man that hath received grace, as faithfull disposers, &c. This grace we speake of, is to be understood of the former, and not the later, because it is the grace in God, and not that grace which is from God, in man; againe we say, it is a communicable Attribute, the

reason is, not because this grace is communicated to any man, (that is to say) that it is in man in the same manner as it is in God, but because there is something in man, in a proportion like this, therefore we call it a communicable Attribute: the next thing is this, we say, it is that whereby he loves some in his son, we do not say all, it is not universall grace, it is universall of all sorts of men, but not of every particular man, and therefore we say he loves some: *Rom. 3. 24. We are justified freely by grace*, but this grace is not without faith, therefore in the 28. verse he saith, *We conclude that a man is justified by faith*: now this faith is the faith of the elect: *Tit. 1.* againe he loves some in his sonne, that is manifest by, *Ephe. 1. 6. We are elected to the glory of his grace in Christ*: againe, unworthy in themselves: *2. Tim. 1. 9. It is said we are called with an holy calling, not according to our works, but according to his purpose and grace*: againe he loves them freely; or els grace should be no grace: as Saint *Austin* saith, grace is no grace, if it be not every way free; and therefore it hath the name of grace, because it is given freely unto man: againe, he loved some in his sonne, bringing them to salvation, or eternall life: *Rom. 6. 23. Eternall life is the gift of God*; we are saved freely by grace: faith is the instrument, *Tit. 2. 11. The grace of God that bringeth salvation unto all men hath appeared*: therefore that, that brings a man to salvation, is grace: so we have seen the severall parts of this description opened.

Quest. *Why is saving grace attributed to God?*

Ans. Because it is no created gift in the soule of man

man, but the uncreated grace of God, who favoureth and accepteth, according to his owne will, and pleasure: To explaine this, it is no created thing in man: *Tit. 2.11. The grace of God which brings salvation to all men.* What grace? The Apostle explaines, in the third Chapter and 4. verse, that when that bountifullnesse, and that love of God to man, did appear; what? to save man by workes? he answers no, not by works of righteousnesse, which we have done, but by grace we are saved: yet further, it is manifest, when the Apostle *Paul* speakes after this manner, *2. Tim. 1.9. We are called with a holy calling, not according to works, but according to his purpose and grace,* which God hath before the world was; was it before the world? then it could not be in man: that in *Rom. 3. 24.28 We are justified by grace*; if that be too little, he saith we are *justified freely by grace*; not for the grace that is in us, because that is but the effect of grace in God; if it were for any such thing, it were not free, but it is free, &c.

We see then, we are saved by grace, and this must be grace in God, through faith: therefore it is not for the grace of faith, but of grace besides faith, not of our selves; if for grace in our selves, then the Apostle would have said so; but he saith, not of our selves that no man might boast: the Pharisee, boasted of himselfe, and his goodnesse, but he was not justified; there is nothing in man to boast of, therefore it is manifest, that it is an uncreated grace, by which we are saved: I shut up this point thus: this grace is subjectively in God, and objectively in man; because

the minde of man is enlightned by faith, and findes sweet comfort in God: therefore we call it the uncreated grace in God.

Quest. Why say you that he favoureth some unworthy in themselves?

Ans. Because that few only are elected, and they freely elected, and this is the grace of election; to prove this: *Matt. 20. 16. Many are called but few are chosen*; A little to presse this place, I doe not say all, and that calling is but an externall calling, not the internall calling; for how many thousands are there that never heard the sound of the Gospell: then if there be many not called outwardly, then are there but few chosen; why? because those that are outwardly called, are but a handfull, in comparison of the world, and yet but few of them chosen: yet further, the very word election shewes there is a chuseing; for to elect, is to chuse some out of many, you have election in your companies, of Masters and Wardens; now all are not Masters: but election is the choyce of some out of many to that place, *Rom. 9. 22.* where the Apostle speaks of vessels of honour, and dishonour; there he shewes there is not election of all; nay further, some are not prepared for glory, &c. and take also that same place, *1 Peter. 2. 8.* they stumble at Christ for which thing they were ordained, therefore not elected, and therefore election, is but of few; Againe, election is free, *Ephes. 1. 11.* according to grace, for Christ was freely chosen to be the Sonne of God: (according to his humanity) to be the head of the Church, to be the honoured
of

of men and Angels; *Augustine* infers upon this, every faithfull man that will truly understand election and reprobation; let him looke upon Christ and he shall see himselfe; he was freely chosen to be the Sonne of God, and therefore freely chosen, not for foreseen works, but by grace: for so the Apostle calls it *Rom. 11.* if election be by grace, and but to a few, then the saving grace is but to a few.

Quest. But why say you he brings them to salvation?

Ans. Because that grace is the beginning both of salvation, and all meanes tending to salvation: but this question shall be handled more at large hereafter.

Use 1. The first use: If this be the saving grace of God, &c. then whosoever hath beene once truly assured that he is Gods, that he is in the estate of election, its possible he may be alway assured of it; if a man be but once in all his life perswaded that he is in the estate of grace, he may attaine to the same assurance of his salvation after, because this grace is in God: There is a greater certainty of faith, then of sence, because faith by the grace of God assures a man of his salvation, and this grace is in God firm, immutable, and unchangeable; besides a man may be certain by faith, though not by sence; one place for many, *Rom. 4. 16.* It is by faith, that it might be of grace; to the end that the promise might be sure to all the seede; marke how the Apostle teaches us to reason; undoubtedly, the promise is sure: why? because it is by grace, and grace is sure; and if the promise be

sure, my faith is sure; so that here is the comfort; here is the certainty of our faith, in a flat opposition to works; then if our doubting hearts tell us that we are not the Lords, we are to presume upon the grace of God: And if this be presumption as *Augustin* saith; I will presume: And therefore here is our comfort, and stay, against all troubles whatsoever they be: Again, it is said that this grace, it is his Sonne: what of this? not that he will make his promise more firme in it selfe, but to make our faith more firme in apprehending it: why? because the ground of this assurance is, that God cannot, nor will not, cease to favour his Sonne; so neither will he cease to favour, those that he loves in his Sonne: but as the favour of God, did never leave Christ, till he had brought him to glory, so undoubtedly, he wil never leave those that he loves in Christ; for if he dealt thus with his naturall body, he will deale thus with his mysticall body; certainly hee will bring the mysticall body, where he hath brought the naturall body; for Christ hath prayed, Father, I will that they should be where I am; certainly if he hath brought Christ to that glory, he will bring his mysticall body to it: why? because he hath taken possession of it, in our nature; and therefore, out of that love that God beares to them that are in Christ, he wil doe it: and as *Tertullian* saith, that our nature, hath taken possession of heaven already; therefore he that denies thee, that art a member of Christ that thou shalt be in heaven, he denies Christ to be in heaven; But every man that would be pratakere of the glory, must labour to make his election sure, because there

there are but some that shall be partakers of this comfort: let every man labour to see whether he be elected, and called; that so he may know whether he be in the state of salvation. And these be the degrees, as the Apostle layes them downe in *Rom. 8.* Calling, sanctification, and so proceeding in that order, that the Apostle layes downe there: every man must labour to have the feeling of his calling, his sanctification, his justification, &c. that the guilt of sinne is taken away, &c. Thus every man should labour to make his calling and election sure, so he may be certaine of his salvation, even then when God takes away his feeling of it: whosoever he is that doth labour to have these tokens, he hath this comfort in this life, that he is the Lords; and in the life to come he shall have glory and happinesse for ever.

CHAP. XV.

E P H E S. 2. 8. By Grace, ye are saved through faith.

THe last part of the description of Grace is, bringing mento salvation. To explaine this, we propound two Questions; the answering and opening of which, will explaine the point: The first question is this:

Quest. Why is it further added in the description of grace, bringing men to salvation?

Answ. Because Grace is the chiefest motive, and the

the first beginning of salvation, and all the meanes that tend thereunto.

Quest. 2. What are the meanes that bring men to salvation?

Ansiv. They are either externall, as the preaching of the Gospell, and sending Christ to suffer; or internall, as vocation, justification, sanctification, &c.

So that grace, which is the chiefeſt motive, and first beginning of salvation, and the meanes tending to it, do shew, that our salvation is of faith; because the beginning of salvation is without our selves; in God, shewing mercy, wherein we are meere patients, howsoever we come to assent. And that this is the first and chiefeſt principle, and first beginning of salvation, we confirme: Why? because it is the foundation of election, *2 Tim. 2. 19. The foundation of God is sure; the Lord knowes who are his*: there is election, and the foundation, is the grace of God. Election is of grace, you heard it proved before; and the Apostle *Paul* saith, *Rom. 11.* that it is the free grace of God. Again, the grace of God, is the first and chiefeſt principall cause, of the meanes by which we are brought to salvation: the meanes you heard were of two sorts, externall, and internall; externall, were the preaching of the Word, and the sending Christ to suffer: the former of these, is meere of grace, *Rom. 1. 5. We have received grace, and Apostleship &c.* that is, as if he should say, that all the meanes of salvation, are of grace: and so the Apostle saith, I am the least of all the Saints, yet have found grace. Secondly, sending his Sonne to suffer, is meere of grace.

1 *Iohn* 3.15,16. God so loved the world, &c. and the Apostle affirms manifestly, *Ephes.* 1.17. So that the externall meanes are meerely of grace. The internall meanes also are of grace: and the first of these is vocation, and this is of grace, 2 *Tim.* 1.9. We are called with a holy calling, according to his purpose, and grace: So that we see, that this is of grace: and indeede, whom did ever the Lord call, that was not at the same time worthy of condemnation? This we see the Apostle *Paul* makes cleare, that before his calling he walked so, that no man could say, black was his eye; yet for all his civill, honest life, he confesseth of himselfe, that he was worthy of condemnation; and Saint *Austin* hath a Meditation upon this, he cast him down a persecuting *Saul*, and raised him up a *Paul*. I adde to this, that this calling of God is to little purpose, unlesse that man assent: but to have power to assent, is not of man, but of God, *Ephes.* 2.13. God works in a moment upon our will, which is unwilling at the first; and therefore of grace.

The second meanes to bring us to salvation, is Justification; and that is meerely of grace: so you have heard, that justification is of grace, *Rom.* 3.2,4. We are justified freely by grace, not of our selves, not of workes, but of grace: Why? because there were no workes before justification: for then men begin to do good workes, when they are justified. If justification be by workes, then they must goe before justification; but they follow after it, as Saint *Augustin* saith, workes come after we are justified; for (saith he) an evill tree cannot bring forth good fruit; &c.

The

The third meanes is sanctification; and that is of the free grace of God: and this is manifest, *Tit. 3. 4.* We are saved by grace, not of our works, but through the renewing of the holy Ghost: we are saved by sanctification; How comes that? by the work of the spirit, *Ephes. 5. 25.* God loves his Church, and out of that love comes their sanctification, that he might sanctifie; he washes it, so that it appears: this also is of grace. Graces in man, are but the gifts of grace, and the fruits of the spirit: this appears, *Ephes. 2. 9, 10.* *We are Gods workmanship, created unto good workes.* So also *Eze. 36. 37.* he promises, that he will send his spirit upon, &c.

The fourth meanes is perseverance: and this is a speciall meanes to keepe us to enter into salvation; and this also is of grace, *Ier. 32. 40.* *I will put my feare in their hearts, and they shall neuer depart from me.* So there we see, that all the meanes tending to salvation, are of grace: the whole masse of our corruptions deserves to be condemned; and whosoever is called out of it, is called freely of grace: so that salvation, and all the meanes tending thereunto, are of grace. And thus we have explained, and proved the Question, and so now you have the whol explication of this description of grace.

Use 1. The Uses are, first, against those of the Church of *Rome*, that teach a double grace: there is grace (say they) that God freely gives. Secondly, grace that makes us gracious to God, *Bellarmino* saith, This is not the grace of God, which is in himselfe, but a created grace in man; as faith, love, and hope: this is false:

• false: for we have shewed, the grace of God, which brings us to salvation, is that which is seated in God, and not in man: this is apparant in I know not how many places. The Apostle when he speakes of grace, makes opposition betweene it and workes: Why so? that he might exclude all workes, both externall, and internall, and whatsoever may be tearmed by the name of workes. So that we see that the Papists doe erre; for in all the Epistles of Saint *Paul*, if he had meant inherent graces, he would have named them: but he saith, we are saved by grace, as speaking of one, but never doth he speake, in all the Scripture, that we are saved by graces, but by grace. I conclude, It is a sencelesse thing to say, that a created grace in us, should deserve supernaturall glory; and to say, a defiled grace (for so it is as it comes from us) should deserve undefiled glory: therefore we see the foulesse of these things.

Use 2. The second Use, is against the Pelagians: They tell us, first, that God created all to glory, when they had fallen from God by sinne, he elected them all to glory againe; and he sent his Sonne to redeeme them all; and hath given to all sufficient, nay, efficient graces, whereby all may be saved: and there be some of us which too much bend this way, which some of you love well: this by the way. "All these
"are false, and full of blasphemy. First, That God
"created all to glory at first, is false: for they make
"election follow after creation: God did not create
"all to glory: Why? the Scripture is manifest, *Rom.*
"9.22. there are vessels of honour, prepared for glory,

" ry, and vessels of dishonour, prepared for destruction. First, the Apostle speakes there of things un-
 " created : it was not upon a second thought, that
 " God ordained some to honour, and others to disho-
 " nour. Againe, this position of theirs; is against the
 " power of God, against the wisdome, and immuta-
 " bility of God. What ? did God create all to be
 " saved ? why then are they not saved ? Is God fru-
 " strate of his end ? it must be, either because he can-
 " not, or because he will not ; and to say either of
 " these, is not farre from blasphemy. The Lord ne-
 " ver willed any thing absolutely, but he did accom-
 " plish it : if he did in the creation of man appoint
 " all to glory, why are they not all saved ? There is a
 " damnable Booke which hath bin written of late,
 " shewing that all shall be saved. For the conclusion
 " of this : If God created all to glory, Why is this
 " man glorified, and not that ? Is it from the will of
 " man ? or from the will of God ? who puts the dif-
 " ference ? It must be man : but of this, when we come
 " to it : but now we see the Apostle *Paul* saith, he hath
 " prepared some to honour, and others to dishonour :
 " and therefore it is needlesse for me to stand longer
 " upon this.

" The next thing that they hold, is, that there is
 " a universall election : Concerning this, it is false :
 " Why ? you heard the reason before : but we will
 " adde a little more now. Certainly, there can be no
 " universall election ; for where all are chosen, there
 " can be no election : election is the choosing of some
 " out of many ; if so, then all cannot be chosen. Again,

if

“if God did chuse all, Why then are not all saved?
“If there be an election of all, then the election of
“God doth determine nothing: who then? men,
“and so men are made the cause of their owne glory:
“and there be some (which meane well) say, that
“God hath elected all to salvation, if they will be-
“leeve, where the election of God is made con-
“ditionall; depending upon the will of man.
“In this case who is it that determines election?
“none but man, and therefore they say, Gods ele-
“ction stands thus: I beleeve, therefore I am elected;
“thus they teach, if any man will beleeve, God
“hath elected him, he is elected; this is to make
“man determine, his owne election: Besides, it
“Gods election be conditionall, then it shewes, that
“God before the foundation of the world, could de-
“termine nothing: hath God elected all? why, are
“not all saved? hath men frustrated God of his electi-
“on? is the divell strong enough, to pluck any man
“out of Gods hands? therefore &c. Againe, is e-
“lection universall; then we conclude, there is a u-
“niversall reprobation: but to say so, they account it
“odious; but there cannot be universall election,
“unlesse there also be universall reprobation: there
“are many things that might be said concerning this
“point, but it is so absurd, that I will not stand any
“longer upon it.

“They further say, that Christ hath redeemed all
“by his satisfaction: I answer to this, that it is as im-
“pious as before: we would offend no man, but those
“that are of that minde, do too much helpe forward
“the

“ the Arminian heresie : indeed the Scripture saith,
 “ that Christ hath redeemed all ; but the Scripture
 “ tells us againe , that it is all sorts, not every particu-
 “ lar man ; but let us heare them reason : Redemp-
 “ tion, say they, appertaines to the Church : now the
 “ Church is Catholique ; we answer , are all men,
 “ (that is every singular man) that are in the Church,
 “ saved : no , yet salvation belongs to the Church,
 “ and in it some Kings, and Princes , and of all man-
 “ ner and sorts of men , are saved , as the Apostle
 “ saith, some, not many mighty &c. Again, Christs
 “ death (saith some) is sufficient for all, but all do not
 “ receive it : These being Divines, I am very loath to
 “ oppose them : sufficient for all , because they
 “ say, Christs death was infinite : saving their judge-
 “ ments, I cannot see it, this is that I say : to say that
 “ Christs death is sufficient, either in the intent of
 “ God, for all men , or that he sent his sonne to die
 “ for all men, and that Christ in their person did die,
 “ and gave himself for them: I hold to be false, there-
 “ fore I would have them speake more sparingly of
 “ this ; that it was never the intent of God, I make
 “ it manifest , it cannot stand with the wisdom of
 “ God , to send his sonne to die for those whom he
 “ had determined should perish ; he had made a de-
 “ cree of reprobation, and so to destruction : *Rom. 9.*
 “ 22. when God had ordained some to destruction,
 “ would he send his sonne to die for them ? *1. Pet.*
 “ 2.8. It is said that Christ was set, *A stone to stumble*
 “ *at, and a rocke of offence &c.* and the Apostle saith,
 “ they were ordained of old , to this condemnation ;
 “ and

“and is it likely that God would send his sonne to
 “die for them? this cannot stand with common rea-
 “son: Againe, to say that Christ had an intent to save
 “all, by giving himselfe to death, is absurd, in as
 “much as he knew who were to perish: would Christ
 “give himselfe to death, for those that were to pe-
 “rish? this stands not with the wisdom of Christ.
 “Christ knew the children of perdition; Christ knew
 “that *Judas* was the sonne of perdition: if these
 “then were children of perdition, Christ never
 “died for them, and therefore he died not for all: *Iohn*
 “6. *I have chosen you 12. and one of you is a devell:*
 “Saint *Austin* well expounds that place; he chose e-
 “leven by mercy, and the twelfe by judgement; he
 “chose the eleven, that he might be the instrument
 “to powre out the blood of Christ: so that it is appa-
 “rent, by all this, that Christ died not for all. Final-
 “ly, that I may not stand upon this, if Christ died for
 “all, why have they not all the benefit of his death?
 “why? you will say, because they will not beleeve:
 “then if they would beleeve they might? but
 “whence comes this will? not from man, for none
 “could beleeve, unlesse they were ordained to it;
 “but what is this but to make man the cause of his
 “owne salvation? I pray you, why was *Peter* sancti-
 “fied, and *Judas* wicked? you will say, because *Pe-*
 “*ter* beleaved, and *Judas* did not: but I aske againe,
 “who put the difference? not man, I am sure, but
 “God: did Christ redeem all? then how are not all
 “partakers of his redemption? &c. can any man pull
 “them out of his hand? he saith, no man was able to

“pull them out of his hand : he saith, he had lost
 “none : if the Father had elected them, and the Son
 “redeemed them, how should they perish? finally, did
 “God redeem all? why then is any man punished e-
 “ternally? is God unjust? God forbid : you do speak
 “after the manner of men : if Christ had redeemed
 “all, God could not in justice have punished any: but
 “God doth justly lay torments upon some, casting
 “them into hell; therefore Christ never paid the
 “price for all : Those whom Christ redeemed, he
 “sanctified; the Scriptures is apparant, 1. Cor. I. 13.
 “*He hath redeemed them, that he might sanctifie them:*
 “whereupon I argue, that Christ hath redeemed no
 “more, then he hath sanctified; now how many
 “millions have bin in the world, that were never
 “sanctified? but those that Christ died for, those
 “he sanctified; certainly, let Divines say what they
 “will, that the death of Christ was sufficient in the
 “value, &c. we are sure that it is not sufficient, in the
 intent, and purpose of God. As for example, a great
 Prince dies, and gives a great legacy to redeem Cap-
 tives, not all but some, thus and thus qualified: now
 if a man should come to the Prison, and tell them
 this news; this would be a great comfort for the Cap-
 tives indeed, but yet onely to some, (so and so
 qualified) not to all: certainly the Scripture tels us,
 that Christ gave himselfe for his sheep, and for his
 friends; unlesse thou be some one of these, Christ ne-
 ver gave himselfe for thee : *Augustine* saith, this is
 the property of redemption; in those that are in the
 Church, the strong man is cast out of them, and they

they are made the children of grace: and therefore it is an idle thing, that some go up and down and say, that Christ died for all; if they wil but believe that Christ died for them: Brethren these things that I have delivered; I have thought of, therefore beware of such men, they make way for them that say every man may be saved, and such are the Pelagians &c.

Vse 3. To our selves, the comfort was, you heard, grounded upon that of the Apostle, that it must be of grace &c. So that heer is certainty of salvation; if God should leave a man in dissection all his lifetime, yet the promise is sure, there is his comfort grounded upon the grace of God.

Vse 4. This should be a provocation of thankfulness to every man, that hath at any time had an assurance of salvation, to himselfe; by his calling, by his justification, and sanctification: why? because God hath put a difference between him, and others: if the glory of this appertaine to God, then it must not be placed upon our wills, but on his free grace: this is that the Apostle *Paul* saith, *Ephe. 1. 6. To the glory of his grace hath he chosen us.* Beloved, if it be to the glory, and praise of his grace it must be free, or else grace is no grace; as you heard, that men might not boast, but might glorifie God: therefore doe not insult over other men, but pittie men, that have not the same measure of saving grace, and give God the glory, and all too little for him: Saint *Chrysostom* saith, blessed be God, that when we could not be saved by workes, provided, we should be saved by grace: blessed be God, that hath made a separation

between us, and others; we ought to be thank full. Saint *Austin* hath this question, why are some saved? why are not all saved? because God is a just Judge to the one, and a mercifull Father to the other: all this is to the praise of the glory of his grace: be not therefore unthankfull; but let him be thankfull that hath, for he hath cause to acknowledge this, that he hath left others in their condemnation, and hath made choice of him; therefore whosoever hath the feeling of these things tending to salvation, &c. let him blesse God, that hath begun them, he will perfect them &c.

OF THE MERCY OF GOD.

CHAP. XVII.

P S A L. 145. 8. 9. *The Lord is gracious and full of
compassion; slow to anger; and of great mercy: the
Lord is good to all, &c.*

THE last Attribute of the divine Essence, that we spake of, was the Grace of God: the next Attribute is Mercy, of which we must say as we said of Grace, that it is all one with the love of God, but yet the divers handling of it apart, from the other, administers unto us good instruction: now to speake of this, and follow the same order we have done, the words

words commend unto us, the mercy of God; and therefore according to our order, the first question is:

Quest. What is the mercy of God, or of the divine Essence?

Answ. It is a communicable Attribute, whereby he freely, and willingly helpeth, succoureth, and assisteth his creatures in all their misery; though some, especially more then others: To open every part of Gods mercy, it is attributed to God; not as it is in man, but as other affections, according, and after the manner of men, are given to God, so also is this; that which is imperfect, and joined with error in man, is not so, when we attribute it to God: the mercy that we attribute to God, is the same in substance, though freed from the corruption that is in man: The Stoicks doe define mercy after this manner; they say it is a griefe of heart, arising from other mens evils, which we think, or apprehend, they unjustly suffer; but in this manner it cannot be Attributed to God; yet freed from the imperfection, and passion, and then it may; for he being the chiefest good, and goodnesse it selfe, can have nothing in him, but that which is good, and most perfect: in man, mercy is with imperfection, and error; and so we may not Attribute it to God: but first we must free it from imperfection; for the prooffe of this, that God is mercifull; we need not stand long, *Exo. 20. 2. He will shew mercy to thousands. Psal. 103. 8. The Lord is mercifull and gracious. Lamen. 3. 2. It is the Lords mercy that we are not consumed.* In the next place, mercy of the
O 3 divine

divine Essence is a communicable attribute, because men have a kinde of mercy in proportion, answerable to it. The next followes : I say, it is that by which he doth freely succour his creatures, freely. It is manifest, *I will haue mercy, &c. Rom. 9. 18.* he doth it willingly and freely. *Psal. 100. 5. The Lord is good, and his mercy endures for ever, &c.* Againe, his mercy, as it is in the latine word, is *Misericordia*; which is compounded of two words, *miseria* and *cordis*, and then Saint *Augustine* will have it thus; the misery of a man conceived by others, moves mercy in the heart of others. Againe, he is mercifull to some more then others; there is a double mercy, a generall, and a speciall : A generall mercy, is that by which God is willing, and doth helpe all his creatures; besides experience, the Word manifests the same, *Psal. 104. 27. All things wait upon thee :* and *147. Psalme. Thou feedest them, and thou giwest them food; yea, the Ravens that cry, &c. Luke 6. 15. Be you mercifull, as your heavenly Father;* how is that? it hangs upon the 35. verse, *for he is kinde unto the unkinde, and to the euill.*

The speciall mercy is that which is shewed more specially to some; it is not onely a temporall mercy, but also a spirituall : for he shewes mercy more specially to some, to those that are his owne, not onely in temporall, but also in spirituall things : as it is manifest, *Exod. 20. 6. shew mercy to thousands :* as a father pittiyeth his sonne, so doth the Lord them that feare him, *Psal 103. 13. Heb. 12. 7.* God offers himselfe, as a father. So *1 Tim. 1. 13. I was a blasphemers, &c. but I found*

found mercy. Rom. 9. 18. I will have mercy, &c. And so I have briefly explained the meaning of this description.

Quest. Why is mercy thus attributed to God?

Ans. Because mercy in him is naturall and eternall. First, it is naturall, *2 Cor. 1. 3.* he is called the father of mercy; and Saint *Bernard* saith, Why the father of mercy? because it is himselfe: it is his nature to shew mercy, and this mercy is eternall; for as God is eternall, and hath no beginning, and no ending, so is his mercy, *Psal. 107. Praise the Lord, for he is good, and his mercy endures, &c.* It was not first in man, and then in God; but first in God, and then in man; and so communicated to man, as other graces: he is the father of mercy; therefore it is first in himselfe, and men are perswaded to imitate him, as you heard in *Luke 6. be ye mercifull, as your heavenly father is mercifull*: here is the difference, mercy in God, is the will of God; mercy in man, is in the will of man, but joyned with passion, and griefe; in which particular it differs from the mercy of God.

Quest. Why is it added, that he willingly, and freely assisteth all his creatures in their miseries?

Ans. The answer is this, because his mercy proceeds from his goodnesse; his goodnesse causeth love, and love causeth mercy. To open this: Mercy is not goodnesse in him that obtaineth mercy, but in him that sheweth mercy: man hath need of mercy, but he deserves none, *Psal. 107. Praise the Lord, for he is good, and his mercy, &c.* God is rich in mercy, *Ephes. 2. 4, 5.* Why? because he hath freely loved us:

wherefoever there is love in any, either men or beaft, there is alwayes pittie; for fuch as their love is, fuch is their pittie: then undoubtedly, as there is love in God to all his creatures, fo his mercy is to all his creatures: but his fpeciall love to man, *Tit. 3. 4. 5.* When the bountifullneffe, and goodneffe of Gods love to man appeared, &c. So that goodneffe breeds love; love, mercy: and this goes back againe; for mercy argues love, and love goodneffe. The love that is in God is double; one is naturall, the other is voluntary. The naturall love is betweene the Trinity; the Father loving the Sonne, the Sonne the Father, and the Spirit loving them both: fo that thefe cannot but love after this fort: God cannot but love himfelfe; and there is a voluntary love, which God may change if he will; but for that he hath bound himfelfe by promife, he will not change it: and this is that with which he loves his creatures.

Queft. Why conclude you, that he doth fpecially fhew mercy to fome, rather then to other?

Anfw. Because mercy is from his free love: he loves fome more then others, therefore he fhewes mercy to fome more then others: it is very naturall to God to fhew mercy, and where we love moft, there we labour to fhew moft mercy: therefore we are delighted to helpe our children, and friends in their miſery. God loves all his creatures, yea, he loves the wicked, but yet fpecially his owne: he is mercifull to the wicked, but he is much more mercifull to his owne. To exprefſe this: He is mercifull to the wicked, but in one thing; but he is mercifull to the godly
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in many things; he shewes mercy to the wicked in their punishments, but he shewes mercy to the godly, both in their punishments, and finnes: we doe confesse indeede he doth shew mercy to the wicked in their finnes, in being patient towards them, *Rom. 9. 32.* He is mercifull to them in suffering them to enjoy many outward blessings, that they are unworthy of; nay, he is mercifull to them, when he layeth any evill upon them; he never layes so much as they deserve (as good Divines thinke) no not in hell: so that he is mercifull to them. To his owne he shewes mercy, both in their punishments and finnes: in their punishments, *Hab. 3. 2. the Lord in wrath remembreth mercy,* *Lam. 3. 21. Though he afflict for a while, yet he will not forsake for ever:* so that same *Heb. 12. 7. If we endure chastising, he offers himselfe as a father:* he deales mercifully with his owne, as a father to his children, *Psal. 103. 13.*

There is a speciall mercy that the Lord shewes to his owne, in respect of their finnes: in respect of the guilt of sinne, the infirmity of sinne, and the punishment of sinne. First, in respect of the guilt of sinne, he is mercifull in pardoning of it. In respect of the corruption of sinne, in the purging of it: in respect of the punishment of sinne, in proportioning of it. That God is mercifull in all these, is proved, *Psal. 103.* He pardons iniquity, heales infirmity, deales not with us after our finnes: *as farre as the heaven is above the earth, so great is his mercy toward them that feare him:* wherein stands the greatnesse of his mercy? in taking away the guilt, power, and punishment of sinne, *Isai*

A3.25. I am he that forgiveth sinnes. So Micah 7.8. Who hath a God like to our God? who forgiveth sinne, and passeth by the iniquity of the remnant. This is such a God, as there is none like him. And thus we see there is a speciall mercy to the godly, which the Lord shewes to them, both in their punishments, and sinnes.

Use 1. The first Use teacheth us, with what confidence, with what assurance men may comfort themselves in their miseries, seeking unto God. They goe to him that is the father of mercies, the fountaine of mercies: if any man have any mercy, it springs from this fountaine; so that then we may with great assurance flye to God for mercy: may the poore flye to the rich? may any man flye when he is in misery to another for succour? may a childe flye to his father? then undoubtedly we may flye to God: if there be such refreshing water to be had from men, what is there then in the fountaine of mercy? if a childe come to his father complaining of his miseries, and make knowne his wants, he presently pitties him, and by a naturall instinct shewes mercy to his childe: shal not the Lord doe it much more? and therefore we neede not goe doubtingly, as the heathen King did, that knew not whether God would be mercifull or no, *Jonah 3.9. (who can tell, saith he, whether God will repent)* but being better informed, and better knowing God, may goe with assurance, because we know that God is mercifull. No man that is a cold will go doubtingly to the fire, saying, it may be the fire will warme me, but he knowes it will: so no man doubts whe-

whether the sunne will heate, because it is the nature of fire to warme, and the sunne to heat; so men need not to goe to God doubtingly, because it is the nature of God to shew mercy.

Indeed there may be some things, that may put obstacles, between us, and the fire, and so may keepe away the heat; and so some sinnes, may stand between us, and Gods mercy; but if these be not, we may go to God with assurance: who is he that hath felt the mercy of God? and hath had the experience of Gods mercy? that will not still depend upon it? he that findes the benefit of the fire, he needs not go doubtingly to the fire; he that hath the experience of Gods mercy, every day he may goe with assurance to be heard: the servants of *Aram*, 1. King. 20.

31. *We heard that the Kings of Israel were mercifull Kings:* but we need not say so; but every one that hath conscience to walke with God, may say, we know that God is mercifull: for the conclusion, every one ought to labour, that he may be fitted for mercy; let him lay no obstacles in the way; that same is true, that Saint *Chrysostom* saith, upon 33. *Ezek.* 11. If we die, we may blame our selves; we cannot say but God hath shewed us the way; and meanes, to avoid destruction.

Vse 2. The second use: doth God shew speciall mercy to some, and those his elect? then by this a man may know, whether he appertaines to God, or no; because if he have the speciall mercy of God, it is that which he bestowes upon none but his elect.

Quest.

Quest. But some will aske, wherein consists the speciall mercy of God, to his ?

Answ. To this I answer; many waies God shewes speciall mercy: First, in this, that when a man deserves to be condemned, the Lord sends temporall afflictions that he might prevent his condemnation: and this is a speciall mercy, that God will by a temporall evill, deliver men from an eternall: *1 Cor. 11. 32. When we are chastized, we are chastized in this world, that we might not be condemned in the world to come:* as Saint *Ambrose* speaks; if God lay his hand upon his, it is not the execution of his revenge, but the working of forgiveness of sinnes, therefore it is a speciall mercy; we will leave the examination of this, to every mans conscience. Secondly, it is a special mercy of God, in that he layes no more upon them then they are able to beare: This is manifest *1 Cor. 13.* God is faithfull, that will lay no more upon you, then you are able to beare: *Psal. 103. 14. He considers whereof we are made;* a speciall mercy that God shewes unto his, to remember their infirmities; so that of the Apostle *Paul, 2 Cor. 1. 5. As the suffering of Christ abounded, so our comfort abounded through Christ;* where he would not lay greater afflictions, upon them, then they were able to beare, but yet such afflictions, as they should be able to endure, and that either by lesning their afflictions, or else by strengthening them in them, and so this also is a speciall mercy of God. Thirdly, it is a speciall mercy of God, that he makes afflictions a meanes to purge and to break off sinne: Thus the Lord dealt with his Church, *Hose. 2. 6. I budge*

h. edge up the way with thornes, that when they were resolved to goe on in sinne, yet he would keepe them from it; so the Apostle obtained this mercy, in *2 Cor. 12.* he received the messenger of Sathan to buffet him, a prick in the flesh, a speciall mercy of God, that he gave him a sharpe affliction, to keepe him from being lift up: *Prov. 13. 13.* The blowes of the wound serves to purge folly; afflictions are like fire to the golden Ore, or the Iron, which purgeth the dross from the gold, and the rust from the Iron; afflictions are like the winde, which separate the chaffe from the Corn; or like the pruning knife that cuts off the unprofitable branches, by afflictions, as *St. Bernard* saith, their corruptions are lessned; so that by this we may see the speciall mercy of God. Fourthly, God exerciseth his speciall mercy, when he seemes to be most angry, as Parents doe when they forbid their children, sometimes their Table, sometime laying Rods upon them, and yet they are in that good unto them; so it is with God, not only when we know him kind unto us, but then also when he seemes angry with us: Afflictions are made profitable when God gives grace to profit by them; this is a speciall mercy, because a man cannot doe it by nature; as Physick will not profit a man, except he have nature to worke upon it, no more will afflictions without the grace of God: afflictions are ordained of God to profit his, but afflictions of themselves profit not, but when they bring humility, as in the Prodigall Sonne; this is a speciall favour, when they breed holinesse in men, this is a speciall mercy; holinesse is of two sorts; there is either externall

ternall holines, or internall; this is inward sanctification; externall is without, wheresoever afflictions works: The Apostle, *Heb. 12.* shewes that God offers himselfe as a father; what to doe? to make us partakers of his holinesse; not that afflictions can doe this, but God by an especiall mercy doth make them doe it; as Christ himselfe though he were the Son, yet learned he obedience; so every one that learnes obedience by afflictions, hath obtained a speciall mercy from God: this is a speciall mercy of God to prevent sinne, to purge sinne, and to cover sinne; doth any man finde God mercifull in pardoning of sinne, in covering sin, and purging sinne? he may by that be assured of the especiall mercy of God.

Use 3. The third use: is any man miserable, are his miseries great, are they spirituall, are they temporall? undoubtedly, if he be humbled in the sence of them, and see himselfe unworthy of any mercy, he may still be assured of mercy; though there be spirituall evils, yet if a man see himselfe wretched, and miserable, the more heavie he findes his iniquity to be, the more hope of mercy there is for him: the Lords mercy is over all his works, therefore is he much more mercifull to such: If a man hath a feeling of his miseries, and unworthinesse, then he may use this argument for mercy; my miseries are great; even as *David* did, *Psal. 25.* *O Lord be mercifull to me! and pardon my iniquity, for it is great;* and the more miserable men are in their owne sence, the fitter objects they are for God to shew mercy unto: Thus it was with the *Publican*, and so with the *Prodigall*; therefore never doubt

doubt though thy iniquities be never so great, there is a sea of mercy in God. *Bernard*, well observes the difference, betwene Justice and mercy; Justice requires that there should be desert, but mercy looks upon them that are miserable: and saith the father, true mercy doth affect misery; mercy doth not stand upon inquisition, but it is glad to finde occasion of exercising it selfe: Thus every man in the midst of his misery, knowes where to find mercy; he shall know he hath obtained mercy when God doth purge sinne, &c. then all his infirmities shall be passed over, God will never see them, and he shall have peace of conscience in this life, and happinesse hereafter.

OF THE IUSTICE OF GOD.

CHAP. XVIII.

DEU. 32, 4. He is a righteous Lord, and all his waies are judgment.

THE three last Attributes, we have spoken of, were love, grace, and mercy, which all proceeded from his goodnesse; which have in the severall handling of them, afforded great comfort, to wounded and distressed consciences; and there be three more that follow, all proceeding from the same fountaine, that

that is from Gods goodnesse; namely, justice, anger, and hatred; and these serve, for the awakning, and rowling up of secure men out of their impenitency: of these three, we may say as of the former, in substance they are but one; but yet being severally handled, affoord very great variety of instruction, and other comforts; and the first of these, is the justice of God; and for the ground, we are to speake of these two waies, that I have read; *All his waies are just.* To handle this as the former: first we will see what justice is, and so the first question is this:

Quest. What is the justice of God, or of the divine Essence?

Ans. It is a communicable Attribute, whereby he executeth his law upon reasonable creatures; rewarding the obedience of the godly; and punishing the disobedience of the ungodly: This description being laid down, we make it manifest after this manner; Justice, or righteousness is Attributed to God, in severall respects, it is Attributed to him: First, as God. Secondly, as he is a free Lord. Thirdly, as a father. Lastly, as a Judge. For the three first, they all fall under the heads of other Attributes; therefore I passe them over, as not pertaining to this: but the justice of God as he is a Judge, as he is a just Judge; that is manifest by this text, *All his waies are judgement, whatsoever he doth is just: Psal. 119. 117. Just art thou Oh Lord! and just are thy judgements:* therefore the Scriptures teacheth us, that he gives to every man according to his workes, as *Rom. 2. 6.* and infinite the like; shewing, that this appertaines to him: Again,
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we say it is a communicable Attribute, because there is the like to be found in man, though not so perfect as in God; yet there is a justice in man, and should be in every man, to give to every man his own: The next thing we say, it is that, whereby he executes his laws; we call it the execution of the law, not the effecting the law in reasonable creatures, respecting the prescription; but the execution of the law upon reasonable creatures, in respect of the censure: The former of these is the worke of grace, (as you have heard) a sanctified obedience: The latter is the work of his justice; execution is the judgement of the law; and in this respect, the law is called judgement, *Psal. 119.* and in many other places, in respect of the censure, or penalty, that followes the breach of the law; besides we say that all Gods works are in judgement; as *Salvian* in another case speakes, that it may be manifest that it was justice, and not power, that that did so; this is justice that doth it, and not power; we adde to this, the rewarding of the obedience of the godly, and punishing the disobedience of the ungodly: so the Scripture is manifest, *Psal. 9. 10.* *Thou wilt judge the people with equity Dan 4. 34.* *Nebucadnezer* saith, that all the waies of God are judgement: this is that the Apostle speaks of, *2 Tim. 4. 8.* *From henceforth is laid up for me a crowne of righteousness, which God, the righteous judge shall give me: And God is faithfull and just, Heb. 6. 12. that will not forget your workes, and labour of love, that you have shewed towards his saints: that is, will not forget to recompence; and therefore it is said, Rev. 22. 12. Be-*
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hold I come, and my reward is with me : And the Lord judgeth righteously without respect of person, Deu. 10. 17.

1. Pct. 1. 17. If you call him father that without respect of persons judgeth righteously, then passe the time of your dwelling here with fear : both are joined 2 Thes. 1. 6. It is a just thing with God to recompence tribulation to them that trouble you, and to give you rest : Finally, David in 18. Psal, 21. saith, Thou hast dealt righteously with me, and 25. verse, with every man. So that I have opened every part of this description.

Quest. Why is it thus Attributed to God ?

Answ. Because he is most willing to give every man his due ; and whatsoever he doth, he cannot do unjustly : To examine, and explaine this ; I say, it is to give every man his due ; the Lawyers define justice, to be a constant, or perpetuall will, giving every man his due : if this be justice this may well be given to God ; for who gives to every man his right, more then he, the Scriptures are apparent, for he gives to every man his owne, according to his workes, that he doth this, experience teacheth, and he doth it freely ; he doth it not upon oath, he is not sworne to it, he is a free Lord ; and out of his love to justice he doth it : it is not with him as with others, that may doe justice, and have no love to it, therefore it is fitly applied to him : it is added further, whatsoever he doth, is just, he cannot do unjustly ; because the Lord is a free Lord ; his will is the rule of justice : he is not a Lord sworne to laws, as Princes comming to their kingdoms are sworn, &c. but a free Lord. God cannot go beyond law, his owne will is his law, and the rule of justice ;
whatsoever

whatsoever he wills, he wills it by his owne Essence; therefore whatsoever he wills is just &c. Will he iustifie the theefe upon the crosse, and condemne others? will he call *Peter*, and condemne *Indas*? will he love *Iacob* and hate *Esau*? he doth it justly, *Rom.* 9. (there is no rule for his will, but his will, which is the rule of justice:) howsoever man seeth no reason, that justice should be just: *Salvian* saith, we cannot say that justice is unjust: Gods will is the rule of justice, and therefore it cannot be unjust; though man cannot be the reason of the justice.

Quest. *Why say you that he executes his law upon reasonable creatures?*

Ans. Because such onely are capable of law; therefore the sentence appertaines onely to them, either of reward, or punishment: we manifest this, they only are subject to the law, because the law was given to reasonable creatures, and none else: In the first beginning, it was written in their hearts, *Rom.* 2. 15. before it was written in tables of stone, it was written in their hearts; in whose? in the hearts of the Gentiles. After, when it was written in tables of stone, to whom was it given? to reasonable creatures; and therefore they are bound to the obedience of it: so that the execution of the law, belongs to them, as the Apostle saith, whatsoever the Lord spake, he spake it to those that were under the law; unreasonable creatures naturally have no judgement, therefore they are not subject to the law: Saint *Bernard* saith, true it is, that Gods justice sometimes takes hold of the unreasonable creatures, but it is not for themselves, nor a-

ny sinne they have committed; but for their finnes to whom they belong, and for whom they were created, and that have the use of them, *Gen. 3. 17.* that judgement, cursed shall be the earth; but for what? for its owne sake? no, but for mans; as when God blessed the creatures, he blessed them for mans sake; so when he curses them, he curses them for mans sake; therefore we say, it is executed upon reasonable creatures.

Quest. Why say you, that by Iustice he rewards the obedience of the godly, and punishes the disobedience of the wicked?

Answ. Because he is bound, to the one by promise, and to the other by due desert: we will open this; I say, he is bound to the one by promise; for the righteousnesse, and conversation of any man whatsoever, never deserved any thing at the hand of God; because that good which they doe, is none of their owne: *2 Cor. 3. 5. We are not sufficient of our selves to thinke a good thought.* Is there then a good will? no the Apostle saith, *God works in us the will and the deed, Philip. 2. 13* as Saint *Austin* speaks: my God whatsoever I have is thy donation, thou givest all: and in many other places; whatsoever he be, that numbers his merits, he hath nothing; if he have nothing what then can helpe him? Againe, whatsoever he hath is stained: how then shall that which is stained, tainted, and defiled like a menstruous cloath, merit any thing at the hands of God? therefore if God reward any mans righteousnesse, he doth it not out of merit, yet out of justice: because he is bound to

to them by promise, *Matt. 10. 41, 42. He that receives a disciple, in the name of a disciple, shall have a disciples reward:* he that gives him a cup of cold water, shall not lose his reward: whilst God promises so great a reward to so little a worke, it shewes it is of promise, and not of merit: and hence it is that the Apostle Saint *Paul* appeales to justice, *2 Tim. 4. 8. I have fought the good fight, &c. from hence is laid up for me a crowne of righteousness, which God the righteous judge shall give me.* It is a crowne given, not merited; yet an act of righteousness to give it, because promised. God hath made himselfe a debtor, (saith Saint *Austin*) not by receiving any thing from man, but by making promises to man; and promise, we know, is due debt; therefore we say that he is bound to the one by promise, to the other he stands bound by due desert. But it may be objected, Why should the sinnes of men deserve, and not their good workes? Because that which is good, is neither their owne, nor perfect, and is therefore recompensed in much mercy, according to promise. That which is evill, is their owne, flowing from their owne corruption, and absolutely evill, and therefore punished according to desert in justice. Saint *Gregory* saith, our good things are not purely good, but our evill things are purely evill; and therefore God when he comes to judge, he judges one by mercy, respecting his promise; and the other by justice, duely rewarding them. And thus we have seene this description opened.

Use 1. The first Use teacheth us, that though the workes of God seeme to us, at any time unjust, yet

we must acknowledge them just. Though flesh and blood cannot see the reason of them, flesh and blood must be silent, and say, it is justice that hath done it. Saint *Austin* saith, the reason of man is after one way, and the justice of God after another. All the works of God past, present, and to come, are done in justice; all his wayes are judgement: therefore though we can see no cause why he should do them, we must lay our hands upon our mouthes: For instance; did God cast *Adam* out of Paradise for eating fruit? and did he bring a curse upon all his posterity? though we can give a reason, or though we could not give a reason for it, yet it is just, for God hath done it. You will say, What? for so small a thing, to bring a curse upon him, and all his posterity? though humane sence can see no reason, yet it is just; so, that that God did, in destroying *Corah*, *Dathan*, and *Abiram* and all their families, wives and children, if we could see no reason for it, yet it were just. Againe, did the Lord elect some to salvation? and doth he reprobate others? can we give no reason for it? justice hath done it: doth he harden some, and shew mercy to others? all is justly done. In all these, though the reason be hid from us, yet we may not deny that which is apparant: though we cannot see why it should be done, yet God hath done it, and we must rest satisfied, that it is just: hath God made vessels of honour, and dishonour? the Apostle teacheth us, in these cases to answer objections with this, *Rom. I. 1. 33. Of the greatnesse, and riches of the wisdom and knowledge of God. &c.* how secret are his judgements, and his wayes past finding out;
it.

it is enough for us to stand amazed at them, not to enquire into them. Secondly, if any aske further, Why did he so? the answer is, *Rom 9.14.* that there is no unrighteousnesse with God. These two things Saint *Austin* used to answer to the Pelagians: I have this answer (saith the Father,) Oh the deepenesse both of the wisdom and mercy of God, &c! and if you will be wrangling yet; I answer further, *Rom. 9. 14. There is no unrighteousnesse with God:* and if you will know any more, seeke you other teachers; but beware you doe not finde presumptuous men, that will take upon them to search Gods counsell: happily, here may be other Objections, as this:

Quest. Is it just (seeing all men are concluded under sinne) that God should free some men from sinne, and leave other men in sinne: how should this stand with Gods justice?

Answ. To this I answer: If God did free some men from punishment, without satisfaction; then he could not be just, but when he frees none, but those for whom he is fully satisfied, his justice is not impaired. It is true indeede, that no man satisfies for himselfe, nor could finde out a means of satisfaction, but it was Grace, not injustice, for God, out of the greatnesse of his mercy and wisdom, to finde out a meanes to satisfy his justice, which they that had sinned could never have thought of: It was free for him to send his Sonne to redeeme some; therefore the Apostle saith, that our forgivenesse, is of mercy; but *Iohn* saith of justice, *1 Iohn 4. 9. God is faithfull and just, to forgive us our sinnes:* the reason is from the 7. verse, *Be-*

cause the blood of Iesus Christ his sonne, hath cleansed us from all sinne : and so he doth it for justice, and not without mercy. It is true, his election was free in respect of man : Justification was free in respect of man, but it was grace that found out a meanes to save some; and yet, because he would have his justice satisfied, he sent his Son, that he might dye for them he would save.

Quest. Happily some will say, this seemes to be injustice, that God should punish his wicked servants, and also punish them upon the back of his dutifull Son ?

Ans. To this I answer, with Saint Chrysostome ; true it is, that to the righteousnesse of mans justice it seemes he doth injustice, that for wicked servants doth give to death a good Sonne ; but faith the Father, this is the admirable pietie, that the greatnesse of his justice exceeded mans reason ; though this justice hath a shew of injustice to man : that God should lay the sinnes of others upon him ; yet was it just, because their sinnes were accounted his, he was the mediator, the head and husband of his Church ; and therefore for God to require their sinnes of him, was no injustice. Their sinnes were made his, 1. Cor. 5. 21. He that knew no sinne was made sinne for us : a sacrifice for sinne. Not to stand upon this, our sinnes are all laid upon his score : here mercy and justice kisse each other ; mercy in this, that he found out a meanes to satisfie justice in this, that he would have satisfaction. And this he laid upon Christ, because he willingly, and freely tooke our sinnes upon him.

Vse 2. This doth manifest, that there is a judgement

ment of the last day, wherein God will judge the world; and so answers that objection against the justice of God, which sometimes stumbled *David*, *Psa.* 73. *Ierem* 12.2, 3. that the godly have their wayes hedged with thornes, and are in much affliction; but what is the estate of the wicked? Now they have the Pipe, and the Harpe, and are in a prosperous and flourishing estate, &c. Well, amongst many other things that may be answered, there is a day wherein he will judge them, though now sometimes the Lord defers their punishment, yet he is not unjust, as one saith well; that that is deferred, is not taken away, forbearance is no quittance; God will justly reward both the good and wicked, in a fit opportunity.

Quest. *Why doth he deferre the punishment of the wicked?*

Ans. Because by this meanes he would draw them to goodnesse, or make his forbearance a greater meanes of their condemnation. And so he defers to recompence his owne, because he would try their faith, and constancy, and goodnesse; so that by this meanes they are more established in goodnesse, whereas other men perish: *ease slayeth the foolish*: there are many secret finnes, that lye in good men, that God oftentimes by these meanes makes them to finde out. Of the wicked, saith Saint *Austin*, some are punished in this life, and that but a few, because he reserves them for an eternall punishment. So then it is manifest, there must be a day wherein God will judge the world; and though the Lord spares the wicked, it is no good to them, nor mercy; and it is not against justice

stice to spare them, that he might, when he comes, makes his justice more apparant afterwards : so that there must needs be a judgement to come.

Vse 3. Is God just : this is to awaken the secure and drowisie professor, and also the carefull Christian; though he must go through evill reproofes and slanders, yet God is just : howsoever he can call for nothing at his justice, by merit & desert, yet by promise he may: let him lay hold upon the promises, and they should stay and strengthen his heart. On the other side, justice should make all carnall men to remember that they must come to give an account. God should be unjust, if he should not recompence the wayes and workes of every man: therefore these men should be awakened out of that security wherein they are: doe not thou thinke that thou hast lost thy good workes, and thy practice of godlinesse shall goe unrewarded; God is just in his promise: on the other side, if thou hast done wicked workes (though God doth not come presently to punish them) presume not of impunity; if God be God, certainly those finnes which thou hast committed when thou wast a youth, when thou wast a servant, when thou wast a master, shall not goe unpunished; for God is just. When the act is ceased and gone, it may be thou thinkest thy sinne is gone; it is not so, the act is ceased, the guilt remains still, and God will call every worke to judgement; every worke, good and bad: therefore labour that thou never forget it, unlesse thou doe undoe it by repentance: this should make every man carefull and watchfull over his wayes, as Saint *Bernard* saith; God hath

hath two feet, Mercy and Justice; there be two signes of these feet in the heart of man, feare and hope; feare, because God is just; hope, because God is mercifull: sometimes the heart is fearfull, then there is the image of his justice; and sometimes there is hope, and then there is the image of his mercy: kisse not one alone, and imbrace not one alone; imbrace not mercy without justice, lest thou grow secure; nor justice without mercy, lest thou despaire: keepe both these together, and they shall keepe thee in the feare and love of God. We conclude then, that this is an encouragement to the godly, and a discouragement to the wicked, 2 Cor. 10. 11. *We must all appeare before the judgement seat of Christ: we therefore, saith the Apostle, knowing the terrors of the Lord, perswade men:* that is, seeing God is just, we labour to awaken men, we intreat men, we encourage men in good, we dissuade men from sinne, &c. therefore brethren, knowing that God will bring every thing to judgement, let us breake off our sinnes: seeing he hath appointed a time, wherein he will judge the world, he commands every man every where to repent, that they may take away the matter of his justice. Againe, what manner of men ought we to be, in all holy and godly conversation; in as much as we know, that our labour is not in vaine in the Lord: let us not be weary in well doing. In one word, let us not goe on in sinne, for though we get the pleasure of it, yet remember what followes after, God is just, and the wages of sinne is death: it will be bitterneffe in the end. Let us not be discouraged from the wayes of God, from proceeding on
in

in goodnesse: let us withstand the provocations of sinne, then shall we have peace here, and hereafter the benefit of the justice of God, according to his mercifull promise, to reward our well-doing in the life to come for ever.

OF THE ANGER OF GOD.

CHAP. XIX.

ISA I 64. 5. *Behold, thou art wrath, for wee have sinned.*

IN the former words, as you have heard, we have spoken of the Justice of God; the next Attribute is the Anger of God: for the ground of which, we have made choyce of these words, *Behold, thou art wrath, for we have sinned*: and of this in the same order as before: and so the first Question to be propounded, is:

Quest. *What is the anger of God, or of the Divine Essence?*

Ans. It is a communicable Attribute, whereby he being angry with his creatures (sinning) justly wil-
leth, threatneth, and executeth punishment upon them; this is the description of Gods anger, and the opening of it is after this manner. First, anger, as it is in man, a passion, is not, nor may be attributed to God; for we
say

say it doth not become a wise man to be angry, much lesse the wise God, but is attributed to God as the former : that is, as anger is mixed with corruption, it may not be attributed to God, yet generally taken, it may.

There be two things to be considered in anger, as it is in man; First, called the matter. Secondly, the forme : for the matter of anger, I say, it is a passion naturally inflaming the bloud with desire of revenge, and causes a man to goe out of himselfe : in which respect, it can be no way given to God, because he is so simple pure, that no impurity can be given to him; now this proceeds from the sensuall part, and so it is both in man, and beast, and cannot be attributed to God. Secondly, as it proceedes from mans will, joined with detestation of evill, and desire to punish evill; so it may be attributed to God: and of this the Prophet speakes, in this place : behold thou art angry, for we have sinned. I say, that God is angry with sinne; it is in this place manifest, that all Gods anger, is against sinne : so *Rom. 1. 18. The wrath of God is revealed from Heaven against all ungodlinesse &c.* where we see, that God is angry with sinne : and the Apostle *Paul, Col. 3. 5.* recounts up severall sinnes, as fornication, wantonnesse, covetousnesse, &c. and for such sinnes, the wrath of God comes upon the children of disobedience; and in the *5. Ephe.* when he had reckoned up divers sins, in the 6. verse he comes and saies, *Let no man deceive you with vain words; for these things the wrath of God comes upon the children of disobedience.* The next thing is this, whereby he

he is angry with his creatures, justly willing, and decreeing punishment; it is just if he will it, because his will is the rule of justice, and he wills not punishment out of passion, as a man doth; it comes not from the sensuall appetite, as it doth from man, but it proceeds from Gods will averse from the creature, sinning: and this willing, or decreeing punishment, is called the anger of God: and so anger is put for the decree of anger: so it is taken, he is a God of anger, keeping wrath for his adversaries.

The next we say, he doth not onely decree, but denounce judgement, & so anger in the Scriptures, is put for threatning of anger: as *Psal. 6. 1. Lord rebuke me not in thine anger, neither chasten me, &c.* that is, doe not lay upon me, that thou hast threatned in thy law; where anger is not put for the decree, nor the execution, but for the denouncing: so *Matth. 3. 11.* and so *Isai. 11. 9.* I will not execute my fierce wrath, that is, I will not execute my wrath, as I have declared it: Again, it is said, he executes punishment on the wicked; he declares it not onely, but executeth it: so anger is put for the execution of anger; *Matth. 3. 7. Who hath forwarned you to fly from the wrath to come:* that is, from the punishment, that the anger of God hath decreed: so likewise in other places, *1 Thes. 1. last verse, He hath delivered us from wrath to come. Rom. 5. 9. We are saved from wrath:* So that this sheweth, that anger, is put for the execution of anger. Next we say, that he doth declare, and execute punishment; punishment is two fold; it is temporall, and it is eternall: The punishments in this life, are upon mens persons,

sons, estates, goods, &c. as is threatned, *Deut.* 28. eternall punishments, are they which are prepared for the devill and his Angels, and those that are seduced by him. The next thing is said, he executes his law upon all offenders: offenders, are of two sorts; Elect, and Reprobate; some children, others servants; and of these, to the one, he hath decreed temporall punishment onely: and to the other, he decrees, declares, pronounces, executes, both temporall, and eternall punishments: his owne, are free from the eternall, but the other are not free from temporall: but he laies upon the wicked, some temporall punishments, as a revenge against impenitency, yet these satisfie not his justice, and therefore are followed with everlasting torments, in hell fire, when God takes of wicked men, and Angels, a full and just revenge, because they have not satisfied his justice: chastisements, God laies upon his owne, but not everlasting torments: because his justice is satisfied for them, by his sonne, and therefore it is said, *Psal.* 139. that he is not angry for ever, neither deales he with us according to our sinnes. *Isai.* 27. 8. He deales with them in measure, in the branches, but with the wicked in the root; he deales with his owne, as the Husbandman deales with his frute trees, which he doth prune, and cut off the unprofitable branches, &c. On the other side, when he deales with the wicked, he deales with them in the root, stocking them up, but not to stand long; God sometimes inflicts punishments upon his owne children, and they may be bitter, and sharp, as the Apostle saith, *Heb.* 12. 1. No afflictions for the present,

sent, are pleasant : but this he doth, that they may not be condemned with the world : and he deales patiently with the wicked; and this he doth, because they are vessels of wrath prepared for destruction : and thus I have opened this description.

Quest. Why is anger Attributed to God, or to the divine Essence?

Ans. Because that God is good and gracious. We will explaine this, after this manner: that which is good, must be angry because it is good : it is naturall to goodnesse, to be opposite to evill ; as it is naturall to evill, to be opposite to good : experience teacheth us, that the worser any man is, the more he is offended, with that which is good ; and no man can be good, unlesse he be offended with evill ; and the more good a man is, the more he is offended with sin; therefore God being goodnesse it self, must needs have anger against sinne. Secondly, God is gracious : now these two, anger, and graciousnesse in God are opposite one to another; the grace of God is only to some, not to all ; his anger is to others : all are not under favour, therefore there must needs be anger in God; all by nature corrupted are under anger: so it is, *Ephe. 2. 3.* So we are by nature the children of wrath. They who are reconciled, are the children of mercy: they that are not reconciled, are children of anger : therefore God being good and gracious, anger is proper to him.

Quest. Why say you, by this anger, he wills, denounces, threatens, and executes punishments?

Ans. The answer is, because he is most wise, most mercifull,

mercifull, slow to anger, most just, not making the wicked innocent; to explain these: First, he decrees, and therefore most wise, this comes from the wisdom of God; that he doth, he doth it not upon passion, but upon deliberation; especially when he comes to matter of anger: this appeares, for God speakes of himselfe to *Abraham*, *Gen. 18.21. I am come downe to see whether Sodom be so wicked &c.* before I doe execute, I will see; not that God knew it not, but to shew how slow he is to anger: in like case, *Ier. 44.21. Doth not the Lord remember and consider, before he comes to execute his anger:* when he hath decreed it, he doth not presently execute it, but he doth denounce it: why? because he is most mercifull, slow to wrath, and therefore he doth denounce: *Isai. 34.7. He is a God that will not punish, but upon necessity; he would willingly be alwaies shewing good, and when he is angry, he is compelled and provoked to it; and because he would not willingly punish, therefore he denounces punishment, he speakes often, before he will doe it once, that if it might be, he might be prevented by repentance.* Lastly, after threatning, he proceeds to execution, not with delight; (God delights not in the death of a sinner, he afflicts not willingly) but compassion. As *Titus* the Emperour, before he sacked the City of Jerusalem, wept over it, pittying them he should destroy it; so doth God, when threatnings prevaile not, and by them, men are not reclaimed, then he comes to execution; because he is just; that he may not make the wicked innocent: how is that? by sparing

ring to execute his justice on them: for so I remember *David* said to *Solomon*, that he should not make the wicked innocent: how is that? thou shalt not, saith he, let them goe with peace to the grave: though I did not execute judgement upon them, yet thou shalt do it: as *Salvian* saith of Sodom, that God shewed mercy, in that he was long before he did execute; and justice, and wrath, in that he did execute at last.

Quest. Why is this wrath Attributed, to execute punishment upon offenders?

*Ans. Because he punishes impartially, he respects no person; we will explaine this: it is true, it is the person he punishes, but he punishes him for sinne; who ever sinnes, him he punishes: he spares not his owne, but punishes them, sometimes more sharply then others; this shewes that he is impartiall, in that he punisheth them, not onely when they be unrepentants, but when they be repentants, though not in themselves, yet in their surety; that is Christ: so that he accepts no mans person: repentance takes not away punishment, but doth so much prevaile with God, that he laies it upon Christ; he was beaten for our transgressions: and though sometimes he punishes one, and the same sinne differently, more in one then in another, it is not for the person, but to shew himselfe impartiall; namely when circumstances make the sin greater; then he laies the punishment greater, as *Leuit. 24. 9*. If the Priests daughter committed fornication, she should be burnt, in as much as the circumstances made her sin the greater; and thus, you see the ground of this.*

Use 1. The first use is: This teaches us, that anger it not simply evill, when the Scripture forbids it; it doth not simply forbid it: why? because it is attributed to God, and nothing that is simply evill can be attributed to God; Saint *Bernard* saith, simple affections are in us by nature; being corrupted by our fall they are become sinfull, whereas by creation, they are naturally good; but they are morally good in God, so anger applied to God, is morally good: Anger is so farre from being ill, that a man cannot without it avoyd evill, nor walke in the practice of godlinesse as he ought. Anger preserves the works of vertue: A man of anger is like to a Souldier that hath put on his armor ready at the command of the Captaine; Anger is the hand of reason, the Souldier of reason, to fight for God against sinne; anger is the sinewes of the soule; it makes a man zelous against sinne, and he that hath not this is in small measure godly, he is no way profitable, for anger helps a man against every iniquity; hereupon the father uses a similitude: anger is like to the Shepherds dogge: how is that? thus, he barks at every stranger, but is quiet with his masters friends, and faunes upon them: so is anger in the heart of man, let sinne come, anger sets upon it, &c. Anger truly sanctified is that which will oppose any corruption that shall be offered: In these respects and many such, anger is very profitable: Anger saith one, is like the edge of a knife, and God hath put it into the hand of man; what use is there of a knife? to cut off all unprofitable branches; so of anger, &c. thus much of this use.

Use 2. The next use is this, it should teach men to feare the wrath of God; men ought to feare sinne, because they ought to feare the anger of God: If men sinne, certainly God will be angry; looke what sinne God hath revealed his wrath from heaven against, that sinne feare; for instance, God hath revealed his wrath from heaven against such as contemne the word, and sacraments: *2 Chron. 36. 36. They mocked his messengers, and despised his Prophets, &c.* then his wrath came, and there was no remedy: So *Matth. 11. 22. 24. Woe unto Capernaum, it shall be easier for Sodom, and Gomorrah then for thee: 1 Cor. 11.* for this cause many are sick, &c. God hath revealed his wrath against the injurers, against Sodom, &c. but especially against impenitency; that is, when men notwithstanding they heare the word of God denounced against sinne, yet they blesse themselves: *Deutr. 29. 29.* he saith my wrath and Jealousie shall burne against that man. Reade the Scriptures, and every where you shall finde some monuments of the wrath of God; consider, and when you are tempted to sinne, lay the wrath of God against that sinne. Art thou a despiser of Gods word, art thou an abuser of his servants, or a prophaner of his sabbaths, and fearest not thou the wrath of God, that he should breake out against these sinnes? this shewes that thou art shut up in impenitency; therefore the wrath of God and his Jealousie shall burne against thee.

For the conclusion, know, that he is the same God that he was; there is the same justice, the same wrath, and

and he will certainly punish the same finnes, out of the same justice; art thou a desperate man? this should make thee feare; God must smite thee, else he were unjust. If any man desire to get the feare of God, what an excellent helpe hath he from hence? let him consider God is the Lord of fury: This one truth rivetted upon the heart of man, will purge out all uncleannes, and wicked works, that he shall not dare to move a member to sinne, nor give approbation to the least motions of iniquity injected to his heart, though he cannot prevent the arising of them: for the expectation of the punishment will keepe him off, &c. as for instance, *Ieroboam* stretched forth his hand against the messenger of God, but being smitten he spareth him: so many stretch their tongues, and speake against the ministers; if this consideration were in their hearts it would keepe them from this wickednesse, and they should escape the wrath to come.

Vse 3. Is God a God of anger against men for sinne? doth any man lie under this anger, and desires to be freed from it? let him labour to pacify this anger of God; then you will aske me, but how is this anger pacified? I answer, by taking away that with which he is provoked: Take away fuell from the fire, and it will be soone extinguished; take away that which provokes God, which is sinne, and anger will quickly cease: *Iere. 18. 7. 8.* The Lord saith, If I threaten evill against a nation, and that nation repent, I will also repent: Take away the matter, and Gods anger will be taken away; If *Acham* and his excommunicate thing be stoned, and burnt, the

anger of the Lord ceases against Israell; It *Jonah* be cast into the Sea, the storme ceases; If the Ninivites turne from their sinne, the Lord will turne from their punishment; therefore if any man would be freed from the anger of God, then he must take away sinne; The anger of God is like the Parents anger; Parents take delight in doing good and are never angry, but when they are provoked: so it is with God, it is his nature to delight in doing good, he is not angry but when he is provoked unto it: This is that the holy Ghost speaks, *Isai.* 27. Anger is not in me; but how shall this agree with that place before spoken of? God is the God of anger: *Nab.* 1. 2. I answer, *Lam.* 3. 33. The Lord afflicts no man willingly: mercy is naturall to God, but to be angry, and wrath, is a forced motion: so that if we cease that which provokes, he will stay his anger: they take a wrong course that think of any thing to appease God, but the removing of sinne: the holy Ghost complains, *Isai.* 22. 8. That when he threatned judgement to come upon them, they began to thinke of their Armor, and their Fortresses, and their strong Walls, but never thought of the matter that provoked the Lord: and whereas they should have betaken themselves to fasting, &c. they betake themselves to feasting; this iniquity (saith he) shall not be taken away from them untill they die: when *Asa*, 2 *King.* was sick, he never sought to the Lord, that was not the way he took for his recovery, but to the Physitian; and *Israel* to King *Iareb*, *Hos.* 5. but he could not heale him. There are some that seeke to God, yet they never take away

away sinne, therefore they cannot have Gods anger taken away; or if God doe take away his anger from them, it is in greater anger: many men bleſſe God that he hath eaſed them of a plague, when yet they have not left their ſinne; I ſay to ſuch, it is a greater judgement for thee to have the plague removed: theſe men that when they are under a judgement, cry for eaſe, but remove not the cauſe of their paine, which is ſinne; are like to the patient, that goes to the Chyrurgian for eaſe, and there is yet in the wound, a little bone, or ſplinter which he will not let the Chyrurgian take out, without the taking out of which there can be no eaſe.

The concluſion is this; would any man have the anger of God taken away from him? he muſt ſearch to finde the cauſe of this anger, he muſt ſearch to find the plague in his owne heart, *1 King. 8.* thus ſaith *Jeremiah, Lamen. 3.* why is living man ſorrowfull? man ſuffereth for his ſinne; let us ſearch and try our waies and turne unto the Lord: take away that which provokes the Lord, and labour to be angry with thy ſinne, and God will ceaſe to be angry with thee.

OF

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OF THE HATRED OF GOD.

CHAP. XX.

P S A L. 6. 6. Thou hatest all the workers of iniquity.

THE next thing is, the Hatred of God: and to hold the same course we have held before: our first Question is this:

Quest. What is the hatred of God?

Ans. The answer is thus much; the hatred of God is a communicable Attribute, whereby he freely decrees not to shew mercy, but to deny to most the grace of election, destinating them to destruction, exactly punishing them when they are wicked, and so hating all iniquity.

This description hath a great deale of matter in it, therefore we will explaine it. Hatred, say some, is not to be attributed to God; we doe not contend against them, if they understand hatred to be a passion of the minde, which is seldome without corruption; but when they take hatred, as the Scriptures speake of it; then, as God loves that which is good, so he hates that which is nought and evill: for as God is said to love, so he is said to hate. Againe, I say it is a communicable attribute, because that there is the like in man: next, it is that by which he freely decrees

crees not to shew mercy to the wicked, to deny to them the grace of election. To open this: hatred, in the Scriptures doth many times signifie to refuse, to give and to deny favours; to put behinde, and make lesse account of one then another, as our Saviour Christ saith, *Luke. 14. 26. He that hateth not his father and his mother, &c.* that is, he that doth not deny his father, by putting him behinde him, and neglecting him, when he commands any thing, and God another: God saw that *Leah* was hated, that is, was not so dearly loved as *Rachel*: so this hatred of God is to neglect to shew favour, and to deny the grace of election to the wicked: this is apparant, *Rom. 9. 13. I have hated Esau, and loved Jacob*: this is not put down but with opposition: *I have loved Jacob, and hated Esau*: that is to say, I have not decreed nor offered this grace and favour of election to *Esau*, which I have allowed to *Jacob*: it is that which is further manifest in the 18. verse of the same chapter, *I will have mercy on whom I will, and whom I will I harden, &c.* This God doth freely from his owne will; his will is the solitary cause of denying the grace of election: the cause why he chose *Jacob*, and hated *Esau*, was nothing but his will: it is manifest, *Rom. 9. 11. 12.* before they had done good or evil, God said, that the elder should serve the yonger, that it might be of grace: if you aske the Apostle a prooffe of this, he alledges a place out of *Exodus*: if any man should wrangle with God, and say, God is unjust, that he should love one, and hate another; the Apostle answers, *There is no unrighteousnesse with God, ver. 14.* and for this he gives

a prooffe, *Exod. 23. 19. I will have mercy on whom I will have mercy, and whom I will, &c.* As God doth absolutely love whom he will, so he doth absolutely hate whom he will; he denies the grace of election to the most: there are but a few that have favour; *Mat. 20. 16. Many are called.* The next thing is, that he destinates them to destruction, as the punishment of sinne. *Iude 4.* men were before of old ordained to this condemnation: *He hath prepared Tophet of old, Esa. 30. ult.* not that God doth delight in the torment of the creature, or created any thing that he might destroy it; but out of his hatred to sinne, and love of justice, did decree, and prepare to punish all, and onely such as should live and dye in sinne, without repentance. That negative act of reprobation, or preterition findes all men alike, in the same condition; this positive act of predamnation, respects men as sinners, without repentance. That first act is grounded onely on the absolute will of God, *I will have mercy on whom I will, &c. and whom I will I harden*: but this latter act is an act not so much of power as of justice, and alwayes hath respect to sinne. The third thing, That he actually punishes them when they are wicked: It is manifest, that they that be born in sinne, and live in sinne, knowing it to be sinne, be enemies to God, and to the grace of God; and them he actually hates when they are wicked. This is apparant; *Thou hatest all those that worke wickednesse*; and that hatred carries the punishment, as appears by the next words of my Text; *and thou destroyest all those that tell lyes*: and therefore he doth not hate them,

them, as they are men, and his creatures, but as they are wicked. *Bernard* saith, man could not endure after Gods making, but he would be better; therefore he was cast out of Paradise, Godhating all iniquity in whomsoever it was, elect or reprobate, *Psal. 45. 7. Thou lovest righteousness, and hatest iniquity*: and this I might shew unto you, that there is no sinne almost, but I can bring you a plaine text of Gods hatred of it; sometimes hating idolatry, sometimes hating blood, sometimes false weights, sometimes contempt of his Word, sometimes wicked thoughts; all which shew, that he hates iniquity: two wayes he manifests he hates it; in some, because he destroyes them for it: in others, because he tooke it away by justice, in his owne Sonne. And thus much for this description.

Quest. How justly can God decree and destinate men to hatred and destruction absolutely?

Ans. The answer is thus: Because he is the creator of all, the Lord over all; by either of which, he may decree what he please concerning his creatures. We manifest this: first, that he is the creator of all, no man makes question; then if he made all as he would, and to what end he would, (deformed in body, or destitute of good, *Esai 64. 8. We are the clay, and thou art the potter, we are all the workes of thy hands,*) may not he the Potter, of one and the same lump, make one vessell to honour, and another to dishonor. If he may make a vessell as he will, then he may doe with it what he will, *Rom 9. 20, 21.* when he had spoken of mans reprobation, there may be some that would question with him, and say; How is this just? he

he answers, *What are thou oh man ! that disputest with God ? shall the thing formed, say to him that formed it, Why madest thou me so ?* So *vers. 20. The potter hath power over the clay, and hath not the Lord much more power over us ?* Secondly, He is an absolute Lord over us, What followes then ? he may therefore for the manifestation of the greatnesse of his mercy, appoint some to glory, and some to destruction. Why ? because he is absolute Lord : marke the place in which the Apostle speakes of the Potter, What if God willing to shew his wrath, to make his power knowne, endure with much patience, the vessels of wrath, prepared to destruction ; that he may magnifie his wrath upon the one, and his grace upon the other ? So also in *2 Tim. 2. 20.* in a great mans house there are vessels to dishonour, and some to honour ; the absolute Lord may appoint what he will : the Lord is absolute Lord of his house, he may appoint some to honour, and others to dishonour. To conclude this with a speech of Saint *Augustine*, against our uniyersalists ; they plead that *Augustine* is all for them, he uses a pretty speech ; the first man came into the world without originall sinne, and was made of a pure masse ; God might then appoint some to destruction, and who dares come to God, and say, Why hast thou done so ? shall they of like condition come and reason with God, Why diddest thou choose him, and refuse me ? there is the like in him as there is in me, Why hast thou done so ? the answer shall be this ; Hath not the Potter power over the clay, to choose one vessel to honour, and another to dishonour. So that

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we see that God may justly deny the grace of election?

Quest. *Why is it said, that God actually hates and punishes men, when they are wicked?*

Ans. Because he is just, he may actually hate them when they are wicked: he decrees it before, but then he actually hates them: we manifest it after this manner; Whatsoever he decrees, he executes not till he have cause, because he is just. Of the former, namely that God should decree, *Augustine* saith, there are causes secret to man, but there is no unjust cause. Of the latter, that he actually hates them, the cause is manifest, they are actually wicked.

Quest. *The last thing: Why say you, that he hates all iniquity?*

Ans. Because he is good and righteous, and loving; therefore he cannot choose but hate sinne: nothing is more proper to love, then to hate that which is an enemy to that which is beloved: nothing more proper to God, then to hate sinne, as Saint *Augustine*, it is apparant thou lovest righteousness, and hatest iniquity. So that you see, I have opened this description: out of which there may be made many Uses.

Use I. This teacheth us, first, what to beleeve and professe in those great and controverted points, concerning universall grace, election, reprobation, redemption, &c. in which we must be wise to sobriety, that we dash not into errors: God (as hath bin said) did love some above others, with a speciall love, for whom he hath prepared grace and glory: those

those whom he did not love with this speciall love, he passed over, and for them he prepared neither grace nor glory: and thus farre we goe without straights; for it is granted by all, that God may deny that grace and glory, which he gives to others, and passe them over; because to some grace and glory are his owne free gift, and he may doe what he will with his owne. But say some, God cannot justly destinate men to destruction, before they are wicked; to doe so, would be tyranny, &c. To this we answer; it is high presumption, for dust and ashes to limit the soveraignty and absolute dominion of the almighty, yea so much as to question, what God may doe; woe unto him that strives with his maker, saith the Lord by *Isaiah*: *Who hath injoynd him his way*, saith *Elihu*? if, as the Potter out of the same lump, makes one vessell to honour, and another to dishonour, who shall charge him with injustice? Is God tyed to any? who hath given to the Lord, to make him a debtor? Injustice is the violation of a right; there is no injustice, where there is nothing due: indeede if God had destinated a creature to torment, being innocent; this had not bin an act of justice, but of soveraignty; yet was it not an act of injustice, because of soveraignty. But this problematicall question is to us needlesse; there is no cause of flying to the absolute dominion, and royall power of God, to answer this objection. To the Law and to the Testimony, God hath sufficiently declared and justified the equality of his own wayes; let us with meeknesse and humility of spirit, seeke and submit to the revealed trueth:
God

God hath prepared grace, and glory, for some that were not worthy of it: admire the richnesse, and free-nesse of his grace, and goodnesse, he hath not done the like for all; sit downe in silence, he hath done thee no wrong: but he hath prepared some for destruction; no, man prepares himselfe for destruction by his sin: *Thy destruction is of thy selfe, oh Israel!* God onely prepares destruction for the sinner, he hath prepared Tophet of old; and what injustice is there in this? God made his creature holy, and able to stand; his creature left to himselfe, forsakes his holinesse, and sins: God decrees to punish him for this sinne, and doth punish him; *Are not the waies of God equall?* thus God cannot justly be charged with mans perdition.

Object. But he is the cause of all his sinne, if this doctrine of reprobation be true.

Ans. God forbid; he that prohibits and punishes sinne, doth not procure and cause it; let no man say, (saith the Apostle Saint James) *When he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:* But every man is tempted, when he is drawne away of his owne lust, and inticed. Every good gift, and every perfect gift is from above, and cometh from the father of lights, &c. Neither doth the contrary follow from the doctrine that hath been taught: God doth deny his grace to some, but he doth not infuse corruption or sin, into any; and therefore cannot be charged, as the author of sinne: the deniall of grace is the antecedent of sinne, but not the cause: between the antecedent

cedent and the consequent, there is no casuality: the Sunne not giving his light, there followes darknesse on the earth, yet is the sunne the cause of light, not of darknesse: God withholding his grace, and spirit, from his creature there followes sinne, and wickednesse in the creature: yet is God the cause of the grace, and holinesse, of the creature, not of sinne and wickednesse, which is in it: I stand not long on these things, it is my purpose to teach, not to dispute, and these absurdities heaped upon this doctrine, arise as directly and in as full force against the opinion of the objectors; let them see how to salve themselves, and the same plaister, will serve us, as well as them.

Againe, they say, it is injustice, to hate where there is no sinne; hatred signifies; First, to love one lesse then another (as hath been shewed.) Secondly, to decree. Thirdly, to denounce. Fourthly, to execute punishment. In the first sense, it is no injustice, to hate without respect to sinne; we may, (and why then may not God) prefer one thing before another, both being of the same goodnesse? and in this act, the thing preferred is loved, the other hated: In the three last exceptions, there is no injustice; for God doth not decree, or denounce, or execute punishment, save onely against sinners, and for sinne: Take it in a similitude; if a free Prince, of two beggars, advances the one to riches, and honour, and deserts the other, and suffers him in his beggery, there is no injustice in it: If *Pharoah* restore his Butler and hang up his Baker, both having offended, there is no injustice in it: If God set a speciall affection,

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on some of his creatures which he denies to others : why should any repine ? is thy eie evill, because I am good ? No say they, but God should not be made the author of mans sinne, and misery : there was something in man that did provoke God to passe him over, and for which he did appoint him to wrath. I answer, is this the thing you desire ? agree then on this, that God is the cause of mans grace, and glory ; that there was nothing in man, that did move God, to chuse him, and predestinate him to life ; how like you this ? This doctrine will not down with these disputers, they as much mislike, that Gods will should be taught the cause of grace, as of sinne, and would have a man the framer of his owne fortune: a mans election grounded on his faith ; as his reprobation on his infidelity : we know who answered the Apostles, who made thee to differ from thy brother ? with, *Ego discrevi meipsum*, I made my selfe to differ from my brother: this is aimed at, though they blush openly to professe it ; it is but a pretence to cover this that they stand upon so much, that by this absolute decree, God is made the author of sinne, or misery : we only say with the Scripture, that God to manifest the power of his wisdom, justice, grace, mercy, and other Attributes, chose some to life, and passed over other some : If it be demanded, why he chose those whom he chose, and not the other whom he passed over ? The answer is, because it pleased him : there was no excellency in *Peter* above *Iudas*, which should incline God to elect *Peter*, when he passed over *Iudas*; nor wickednesse in *Iudas*, which

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was

was not in *Peter*, which might provoke God to passe over or reprobate *Judas*, when he chose *Peter*: according to that of the Apostle, *Rom. 9. 11*. For the children not being yet borne &c. we say, that they whom God passed over, sinned and continued in sin, and for sinne, were decreed to be punished with everlasting torments; and though sinne be not the cause of reprobation, yet is there no man damned, or decreed to be damned, but for sinne: Oh! but it seems contrary to the goodnesse of God, thus to hate, or passe over any: I answer, God is good, and doth good, and the whole earth is full of his goodnesse: but it must be considered, that the goodnesse of God, doth not binde him to communicate to every creature, all that goodnesse of which the creature is capable, and he can bestow without impeachment of his justice: who dare deny, but God might have established the Apostate Angels, that kept not their first estate, that they should not have fallen: he did it not, was this contrary to goodnesse? God dispences not amongst men equally, riches, honours, friends, &c. is it contrary to his goodnesse; it is sufficient, that there is no creature, (much lesse no man,) which is not abundantly satisfied with the fruites of Gods goodnesse, in some kinde or other; it is not to be expected, that this goodnesse, should in the same kinde, and measure, be extended unto all: God is a most free agent, is not bound to any; that we have any thing, it is his bounty; we have no cause to complaine, we have no more, but be thankfull, we have so much: it is Gods great goodnesse to some, that he hath looked on.

on them in a low estate, and passed by them in time of love, and drawne them to himselfe, and prepared for them grace, and glory; and that he hath not done, so much for all, is no detraction from his goodnesse. But why should God passe over anger? Why dost thou dispute with God? He hath done it because he would, *Rom. 9.* He hath done it for himselfe. *Prov. 16. 4.* In a great house some vessels, &c. *2 Tim. 2.* And why should they repine at this? I demand this of them: If God hath decreed all beasts of the earth, to slaughter, for the nourishment of men, without injury to the beasts; Why may he not decree men to destruction, for his owne glory, without injury to man? is not God the absolute Lord, as well of men as of beasts? might not he who made thee a man, have made thee a beast? shall he lose his right of disposing of thee, because he hath made thee a man? is not? ought not, man to be as much subject to his glory, as the beasts are to mans pleasure, or nourishment? I conclude; we learne by the right understanding of this divine Attribute, to keepe our selves from being intangled in the erroneous doctrine of Pelagianisme, the very destruction of all true religion, and piety, of all sound comfort, and peace, as I might shew at large; but of this use at this time so farre.

CHAP. XXI.

PSAL. 22. 28. *For the Kingdome is the Lords,
he is the governour amongst the Nations.*

From the goodnesse of God, I have shewed on the one side his love, his grace, his mercy; and on the other side, his justice, his anger, his hatred: all of which, are backed, and assisted by his power; and therefore in the next place, the next Attribute we are to speake of, is the power of God; and before we come to that, we are to adde a use or two more, to the doctrine that was delivered of the hatred of God; the use is thus much.

“*Use.* Seeing Gods hatred is that by which he
“ hath denied the grace of election, &c. then every
“ man should labour to search, and know, whe-
“ ther he be under the hatred of God, or the love of
“ God: the most are (as we have shewed) hated, and
“ this grace of election is given to few: it is therefore
“ good for a man, to looke about him, whether he
“ be not one of the most that are hated: if in the Gos-
“ pell where Christ tells his disciples, that one of
“ them was a devill, they fell all to searching them-
“ selves; How much more when twelve for one, is a
“ devill, ought we to search our selves: when so ma-
“ ny are reprobated; it is reason every man should
“ search to know whether he be beloved, or hated.

“ But some will say unto me, Sir, it cannot be
“ known

“ knowne , and then how vaine is that search ? for
“ who hath knowne the counsells of the Lord ?

“ To this I answer directly , no man knowes the
“ counsell of the Lord ; and for any thing I know,
“ that is true , that some stand so much on, that every
“ man is bound to beleeve , that he himselfe is cho-
“ sen , rather then rejected ; yet a man may know,
“ whether he be in the estate of election or no: how is
“ that? if a man be not in the estate of grace, but in the
“ estate of infidelity , if he be in the hardnesse of his
“ heart, and in the blindnesse of his minde, and be in
“ a benumbed conscience , to make no care of sin,
“ and to conclude with wicked men , if I be elected,
“ I shall be saved, do what I will; but if I be reprob-
“ ted, I shall be damned , let me live never so holy ;
“ that man is not yet in the estate of election : when a
“ man heares his sin reprov'd, and is not bettered by
“ it, but spurnes against the reprover , and the re-
“ profe; this is a fearefull signe of reprobation : I say,
“ let every man examine himself ; because if this be
“ the night that God shall take thee way , (if thou be
“ in infidelity and the more thou hearest, the worse
“ thou art ,) what shall become of thee ? therefore
“ look to thy self, lest thou die, as the most do; and so
“ in the estate with the most. I shut up this ; if any
“ man finde softnesse of heart , so that he sorrowes,
“ because he cannot sorrow ; if a man finde in him-
“ selfe, hatred of sinne , love of righteousness, po-
“ verty of spirit, purity of heart , &c. that man may
“ assure himself , that he is not in the estate of repro-
“ bation ; and he is to magnifie God , and to worke

“out his owne salvation with feare and trembling.

Pse 3. “A third Use is this, If God hath shewed
 “this mercy to any, and given them this favour, they
 “have cause to rejoyce herein, not onely in respect of
 “the greatnesse of it, but because they are but few, to
 “whom it is given: *Haman* rejoyced because he was
 “bid to the Queenes feast, and none but he: how ex-
 “ceedingly should men value this mercy; that wheras
 “there are but few to whom God shewes this mercy,
 “they should be of that number: Saint *Augustine*
 “speaking of this man that shal be saved, and of those
 “that perish, saith, they are by nature both miserable
 “alike. Therefore if whilst this man abides in his
 “misery, God be more mercifull to thee that art sa-
 “ved; be not high minded, but feare, and glorifie
 “God, and pittie others, and be thankfull to God, for
 “thy selfe: doth God actually punish none, but when
 “they are wicked? then let no man, when he is pu-
 “nished, accuse God, but blame himselfe; for God
 “punisheth no man, but for his owne finnes. In con-
 “demnation there are two things, the decree, and the
 “execution: of the decree, is no cause, but the will of
 “God: the execution is alwayes for sinne; he never
 “punisheth any but for sinne.

Object. But some will say unto me, If God have
 decreed it, a man cannot choose but sinne: and as he
 saith, *Rom. 9. what shall a man doe?*

Ans. The answer is with the Apostle, *Rom. 9. 19.*
who hath resisted his will? if his will be not resisted,
 why doth he complaine? I answer, Gods fore-know-
 ledge is no cause of the evill; for what if he did fore-

see

see it, and fore-know it; that was no cause of it: *Augustine*, concerning that objection of *Pharaoh*, that he could not be converted by the miracles of *Moses*, because God did fore-see he would not; answers, that God did fore-see this; but (saith he) the fore-knowledge of God, did not compell him to be wicked, but he was wicked voluntarily. To shut up this; God doth not infuse any evill into men, but denying them grace, they of their owne nature, necessarily fall into sinne, and therefore are justly condemned, and no man can accuse him, as ignorant foolish men doe; no cause shall be laid upon God, but as the Prophet *Hosea* hath it, None hath deceived thee, thy destruction is of thy selfe, O Israel! but thy salvation is of me. And so much shall suffice for the Hatred of God.

To exp lane the power of God; the Grecians to expresse it, use these two words *ἐξουσία*, and *δυναμις*, and that the Latines call *Domini*, or *potestatem*, and this *potentiam*, that is to say Dominion, or right, and power, or might. In the first place, we will stand upon dominion or right, and therefore we have chosen this Text: and the Question is this:

Quest. *What is the Dominion of God, or of the Divine Essence?*

Ans. It is a communicable Attribute, whereby he is first and chiefe absolute, and most free Lord over all, and over some more specially then others. To open this: This power is given to God, that it might be knowne, that whatsoever God doth by his might and strength, he hath right to doe it: he doth it not as tyrants, but as a just Lord. I say, this is a com-

municable Attribute, because there is the shadow of it in man. This power is attributed to God, as 2 *Chron.* 20.26. *Oh Lord God of our Fathers! art not thou the God of all power? &c.* in this case we may see that which is applyed to Christ, 1 *Tim.* 16.15. he is called the King of Kings, and Lord of Lords, *Revel.* 17.14. The next thing, we say he is chiefe; for he receives not his dominion from any other, but of him others have that power that they have: therefore *Salomon* saith, *Pro* 8.15. *By me Kings reigne.* Again, he is free Lord, as the Apostle, *Rom.* 9.15. *He will have mercy on whom he will have mercy,* and in the 18. vers. *he will harden whom he will:* and in the 20. vers. *who art thou that wilt call him to judgement?* yet further, over some more then others, for 1 *Tim.* 4. 17. as he is the Saviour of all, but especially of those that beleve: so he is Lord of all, but especially of his redeemed, *Psal.* 2.8. *Aske of me, and I will give thee the heathen, &c.* if he give them to his Sonne, he was Lord over them himselfe; especially over those that are of the Church. And this is the explication of the first Question.

Quest. *Why is such a Dominion attributed to God?*

Ans. Because he is creator and possessor of all: first, he is creator, *Gen.* 1. That the creation of all was from him, the Apostle *Peter* hath it, 1 *Pet.* 4.17. *He is the faithfull creator:* thereupon the name *Iehovah* is given to him; he that hath a being of himselfe, and gives being to the creatures; the creator hath still power over the creatures. As creator, so possessor, *Gen.* 14.22. when he made all things, he kept a right unto himselfe; and though he had given the earth to the

the children of men, yet the right of possession he keepes to himselfe: therefore dominion may well be attributed to him.

Quest. Why is it said that he is first and chiefe Lord?

Ans. For that his power is eternall, Christ teaches to acknowledge it in his prayer, *Mat. 6.13. thine is the kingdome, power and glory, for ever and ever*: therefore this power is eternall, it hath neither beginning, succession, nor ending. If any say unto me, How should that be, that this power should be eternall, seeing the things that were created, were created in time?

Ans. It is true, he created things in time, but his power was before time; God is nothing, but one essence, and this power was eternall, like himselfe; and therefore the first and chiefe Lord.

Quest. Why say you, that he is the most absolute, and free Lord?

Ans. Because he may use all that he hath made at his owne pleasure, without let of any other; for the salvation of his own, and the destruction of the wicked: for this is to be absolute Lord, when one hath a power over all things to doe as he pleaseth, & hath no superiour either to call him to account, or hinder him. God is of such power, he may do what he list, without controule, or hindering. This appeares first in man, for whom he made all creatures, he may doe what he will with him; he might make them, as he made them, no man can call him to account. First, for the body, he may make the body perfect, or im-

perfect, crooked or straight, and who shall say, Why madest thou me so? for his estate, he may make some poore, and some rich; so for his soule, he may elect whom he will, and call whom he will, and justifie whom he will; he may shew to some the way to salvation, and others not; and who shall call him to account for it? and so for gifts, they are distributed according to his will. Finally, in all other creatures; he sets the Sunne in the firmament, and gives him his course, to runne, and he can bid it stand still: and so for fire, and water; he makes water save his own people, and drowne his enemies: he can make the fire to consume *Sodom*, and to save his owne children.

Quest. Why doe you say, that he hath power over some more then others?

Answ. Because he hath power over some by right of redemption, and spirituall marriage: he hath a power over all by right of creation, but speciall power over some by right of redemption, because he hath redeemed some by the blood of his Sonne, *1 Cor. 6. 9.* *you are not your owne, you are bought with a price:* and the Apostle *Peter* sheweth what price, *1 Pet. 1. 18.* *we are not redeemed with silver and gold, but with the precious blood of the Lambe:* and in the *Revelation*, it is said, thou hast redeemed us from among all kingdoms and Nations. There is another spirituall right, and that is by spirituall marriage, *Ier. 51. 22.* we read it *although I was a husband to them*, or as *Iunius* reads it, *should I continue to be a husband to them:* when therefore he hath thus redeemed them by the blood of his Sonne, and married them to himselfe, he hath a speciall

ciall right to some more then to others. Now to come to the Uses of this.

Use 1. The first is this : there is not, nor can be any injustice in God, to dispose as he will of his creature: will he make his creature faire or deformed? will he make his creature with one eye? will he make his creature to want a limbe? will he make this man a King, and that man a slave? no injustice in God; Why? he is the Lord over all: it is not injustice, for he is Lord over all. I wonder at the wrangling wits of some, calling God to an account, why he should make one man faire, & another deformed: and why he should choose one man, and refuse another, and make some rich, and others poore? Why should any man call God to account for these? seeing he is absolute Lord: we conclude with that, *2 Pet. 3. 17.* Seeing you know these things, take heed brethren that you be not plucked away, with the error of the wicked, by these whispering spirits, which goe up and downe. And so I end this Use.

Use 2. This teaches us, that if any man will have all creatures to doe him good, he must labour to have God on his side, who can command all those creatures: As the Centurian saith, *Luke 7. 18.* I command whom I will; God can much more say to every thing, doe this, and it doth it: therefore every man should pray to God, to have him on his side; for instance, *Jacob* is afraid of *Esau*, and had cause to feare, for he was told, that *Esau* came against him with 400. men; yet he remembered that God is the absolute Lord, *Gen. 32. 11.* he betakes himselfe to prayer; *Ob deliver*

deliver me from the hands of my brother: yet in the next chapter, *Eſau* comes and faunes upon *Jacob*: God had ſo changed his heart: therefore every man after this ſort, is to flye unto God by prayer, for he is abſolute Lord. If men will have helpe, as *Jacob* had, they muſt uſe meanes as *Jacob* did, and ſecke unto God by prayer. The heart of the King is in the hand of the Lord; as a boat upon the waters is eaſily turned with an oare, ſo God can turne the heart of Kings at his pleaſure: when *Iehoram*, 2 *Kings* 3. 7. and *Iehoſaphat* were friends, then my horſes as thy horſes, &c. ſo we may ſay, if a man be at peace with God, then all the creatures of God are for him, *Pro.* 16. 15. If a mans wayes pleaſe the Lord, he will make his enemies to be at peace with him: then this teaches every man to be at peace with God, and make him his friend: men would have every thing to be good for them, nay, they thinke, the things that they enjoy are good for them, but they are deceived; it is a great anger of God, when he ſuffers men to goe on and proſper, and doth not ſhew his anger, when a man walkes not in his wayes: all ſhall worke for the good of thoſe that love God, and are called according to his purpoſe; but all ſhall worke for the evill of thoſe that goe on in ſin, and bleſſe themſelves in their flouriſhing eſtate.

Obje. But ſome may ſay, who hath more enemies, then thoſe who are in league with God? Chriſt himſelfe ſaith, *In the world, you ſhall have affliction*: how is this true?

Anſw. I anſwer, they want their love, and have their

their hatred; but it is when their hatred is better then their love; if their love were better for them, they should have it; but God sees their love would be evil to them, therefore they are without it: *Saint Augustin* explains that place, in 25. *Gen.* *The elder shall serve the younger*; it may carry this kind of allusion, that wicked men should serve the godly; persecutors, saith he, are servants to the godly; how? in the same maner as fire is servant to the mettals, as the Oven and the mill are servants to the Corne; now then, the fire is servant to the mettals, to purge out the drosse; and the Oven, and the Mill, is servant to the Corne, to grind, and bake them, &c. So the wicked is servant to the godly, because he purges, and makes him fitter for God: so that all these things, by Gods power, are made for their good; If God be absolute, &c. this teaches every man, that they must labour to serve him; every one, in what condition soever, be they never so much above others, be they high, or low, for he is Lord, therefore they ought to feare him, and serve him: *Saint Bernard* saith, power appertaines to him, that is Lord and master; doth it so: then especially it belongs to God: *Mal. 1. 6.* *If I be a master, where is my feire?* So to every one, if he be Lord of all, where then is his service? none can say, he is not subject to him; when the Lord did deliver his law, *Exod. 20. 2.* It was thus, with a preface, I am the Lord thy God, therefore keepe my lawes, whatsoever I command thee; this is that which every man should performe unto him, and say with himselfe, God is my Lord, and I his servant, therefore I must endeavour still, to do him service;

service; every one ought to performe this unto him, and to obey him in all things: *Psal. 119. 6. I had respect unto all thy commandements;* as the Apostle *James* saith; he that saith to thee, thou shalt not commit adultery, saith also, thou shalt not steale, &c. *Salvian* saith, no servant when he is commanded, may chuse in what he will obey, if he will acknowledge his master; he that doth what he list, he doth not his masters will, but his owne: he that will obey God, must not doe what he list, but what God will have him, because he is absolute Lord: and this is that duty that is required of us, to give him obedience in all his commandements; and this shall comfort us, that we have obeyed and served him here, and we sha'll have glory, and happinesse hereafter.

OF THE POWER OF GOD.

CHAP. XXII.

JOHN 9. 19. If I speake of strength, lo he is strong.

THE power of God, which as you have heard, was two fold; *ἐξουσία* than is authority, and *δυναμις* that is power, and might; of the former we have spoken, of the latter we are to speake, concerning the power of God.

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The next question is:

Quest. What is the power of God, or of the Divine Essence?

Ans. It is a communicable Attribute, whereby he is able to doe all things what he will, and many things that he will not: this must be unfoulded; the thing that is described is power; the Master of Reason: Philosophie tells us, there is a double power, one passive, and another active: passive, by which a thing is able to suffer some change, in substance, or accident; when we speake of God, we may not think of this power, because God is Immutable without change; *Iam*. 1. he therefore having perfection, cannot change, nor suffer in substance, or in accidents, which he hath not, and therefore he cannot die, nor deny himselfe; and this doth establish his power, as after I will shew: Active power, we confesse is to be given to God, not that God hath accidents in his Essence, but we speake after mans capacity; and hereof this place is meant: So, *Exod.* 34. 6. in the description of God, he is said to be strong; So in the fowrth verse, of the ninth chapter of *Iob*, that we have read for this time, he is wise in heart, and mighty in strength: the former part of this chapter, is but a description of the power of God: and Christ hath taught us, *Mat* 6. 13. thine is the power, that is, this active power that we have described, we say, that it is a communicable Attribute: for the reason we have before spoken of; The next, that he is able to doe all things whatsoever he will; hereupon he is said to be omnipotent, whatsoever he will, whatsoever he please that he can doe;

doe; this power admits another distinction, it is either active, or absolute; active is that by which he hath, and doe whatsoever he will, *Psal. 115. 3. Look what it pleaseth him, that hath he done in heaven, also in the earth.* And so also, *Ephes. 1. 11. He works all things, according to the counsell of his owne will.* and by his actuall power, he works, sometimes immediately, and sometimes mediately; immediately by his word, and beck; and so he doth what he will, without the concurrence of the creature: mediately, when he uses the ministry of the creatures, for the working of what he will: and this active power of his, is as large as his will, and is limited by his will; he can doe whatsoever he will, and what he will not, that he doth not: hereupon is that Saint *Cyprian* speaks, Gods will is to doe, if he will, it is his deed: *Tertullian* makes a difference between the will of God, and the power of God, (if there be any) Gods power is more large then his will. The next, he can do, what he doth not, and what he will not, he hath power to do it: this is called absolute power, by which he can do all things: heerupon is that which Christ hath, *Mat. 19. 26. Luke 1. 37. There is nothing impossible to the Lord. Ephes. 3. 20. Job 4. 2. I know thou canst doe all things:* This power is not limited by his will, he is able to doe more then he will; and whatsoever he hath done, he could doe it better, after a sort if he would, *Matth. 26. 33. I could pray unto my father, and he would give me more then twelve legions of Angels:* And yet Christ, would neither pray for them, nor the father give them. *Matth. 3. 9. He can raise up children*

dren of stones, that which he never did, yet thus the Scriptures shewes, that his power, is beyond his will; **Eph. 1. 3.** *Who is able to doe exceeding abundantly, above all that we are able to aske, or thinke:* who would call it into question, but that God, if he would, could have made many, and also other worlds: nay, as many men more as there are: Saint *Augustine* saith, that he could, and can doe many things, that he will not doe; so that this is manifest, that he cannot onely do all things, that he will, but also what he will not, &c. but yet we must observe, that some things, sometimes are said to be impossible, and it is not absurd; neither can any offend in saying, that there are some things, impossible for God to do, even by his absolute power: first, there are some things impossible to be done in themselves, and their owne nature; of which number, are those things, that imply a contradiction; the affirming, and denying of the same thing, in the same time, in the same respect, is called a contradiction; for instance, to affirme that *Peter*, lives and breathes, at one and the same time, and yet to say, *Peter* doth not live, and breath; to say, it is light, and to deny it is light; to say the world was created, and not created, these are contradictions; then we apply this, God cannot make contradictions true; he cannot make the world, and then make it never to have been; when he hath created it, he may destroy it, but yet it had a being. &c. Secondly, we say that there are some things impossible, not because they are impossible to be done, but for God to doe them; the evill of sinne is impossible for the creator

to doe; but for the creature, it is possible; to eat, to sleep, to walke it is impossible for God to doe: to the like purpose, the Apostle 2 Tim. 2. 13. saith, *God that cannot deny himself.* 1 Tim. 2. *God cannot lie:* man can lie, man can deny himself: *Hab. 1. 15. Thou art of pure eyes, &c.* that is, thou canst not see sinne, goe unpunished; men may, but God cannot: these things are possible to the weaknesse, and to the infirmities of man, but they are not possible to God: and thus I have explained this description, of the power of God.

Quest. Why is power Attributed to God, or the Divine Essence?

Answ. Because he can make, mar, and destroy. Secondly, he can bring light, out of darknesse, good, out of evill. Thirdly, he gives to every creature, what power soever it hath; therefore doe we justly attribute power to God: to explaine these; first, he makes, and destroies with his word, which the greatest power in the world cannot doe, for that must use the power of others, but God if he speak the word, it shall be done, it is out of his wisdom, and goodnesse, to man and not out of any necessity to himself, that he useth the helpe of the creature in working; for whatsoever he doth will, he can doe it with his beck; therefore it must necessarily follow, that power must be attributed to him. The next reason is, power is attributed to him, because he can bring light, out of darknesse, good, out of evill: he hath taught men indeed that art, that they can make good out of naturall evill; but out of morall evill, they cannot; none have
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this power, to bring good out of sinne, but He: Saint *Augustine* saith, that what is done besides his will, is not done against his will, in that he suffered it to be done, and he never suffers against his will: and that he would never suffer evill to be done, but that out of his omnipotency, he would make good come out of that evill; so it commeth to passe, that though a thing, be done contrary to the will of God, yet the will of God is done in it, as *Judas* in the betraying of his master; the act as he did it, was contrary to Gods will, yet it is said, that he did nothing, but it was afore determined, by the will, and counsell of God; therefore power is to be attributed to God. The last reason, there is no power that any creature hath, but they have it from him; great is the power, that is given to creatures, to Angels, to men, *Iob 40. When Iob spake to God &c.* The Lord saith unto him, hath man the strength of these creatures, the *Behemoth*, and *Leviathan*, that scorn the Armies, where had they it? I have given them it, saith God; the power that Angels have, we read that one Angel slew an hundred fourescore and five thousand of the enemies of God, in one night; then what power is he of, that gives such power to one of one kinde of creatures? therefore power is justly attributed to God.

Quest. *Why doe you say that God is absolute, to doe whatsover he will?*

Ans. The answer is, because his power is infinite: for seeing God is infinite, his power must be infinite; for indeed the power of God, is nothing else but the Essence of God, and the Essence of God

is infinite: Gods power is infinite in three respects: infinite in nature, in effect, and intention: infinite in nature, because it is Gods Essence; for as an infinite power cannot possibly be in an infinite subject, so an infinite subject cannot possibly be without infinite power: infinite in effects, the power of every thing is measured by the effects: for instance, the Sunne is more powerfull then all the other stars, because it doth produce more effects in the things below, then all the stars; and if the sunne could produce infinite effects, it should be infinite: now God is infinite in his Essence, because he can doe infinite things; &c. as in creating, he could have created more worlds; indeed his power is in the operation limited by his will, but he hath a greater power in himself, infinite in effects: Thirdly, infinite in intention, the School-men tell us, that Gods favour is infinite, extensively, and intensively; extensively, because it can extend it self to infinite effects: intensively, because it could be more powerfull in every worke, then actually it is: and thus God is able to doe above all we are able to think.

Quest. Why is it said, that God is able to doe whatsoever is absolutely possible?

Ans. Because some things are absolutely impossible to be done, as things that are repugnant to the perfect wisdom, and purity, and goodnesse of Gods nature; and yet it is not want of power, not to be able to do these: for instance, as we said before, he cannot doe the workes of a naturall body, he cannot eat, nor drinke, sleep, &c. why? because these things are repugnant to the perfection of his nature; for these are workes of weaknesse, and of a naturall body, and

not workes of an infinite Essence; he cannot change, because he is infinite, and eternall; he cannot die because he is life it selfe: it is the greatest power, not to be able to doe these things: Saint *Augustine* saith, the power of God is not diminished, when we say he cannot die, nor deny himselfe; the reason is, because if he could do these things, he should be of lesse power, for these come from weaknesse, not from power; and the power of God appears in doing whatsoever he will, not in doing that he will not, or that cannot be done for the infirmity thereof; God therefore is able to doe, whatsoever is absolutely possible: we may explaine this further: God cannot doe this, or that: why? because it is contrary to his truth, to make a man an Asse at the same time, is contrary to truth; to make a body circumscribed, and not circumscribed, is to make that which is faulty, true; these things are impossible for him: if any man shall say, if God be omnipotent, let him make these things that he hath made, not to be made; this is to say, (saith Saint *Augustine*) let God not be true: and this is that the Apostle saith; *2 T. m. 2. 13. God is faithful*; the father there tells us, that whatsoever is contrary to the nature either of God, or the creature, that is absolutely impossible to be done by divine power; for it were weaknesse to do such things, he cannot lie, &c. because it is contrary to his nature: Saint *Austin* saith, God cannot doe unjust things, because he is the chiefest justice; so also the sunne cannot make darknesse, because it is light it selfe: Saint *Ambrose* saith, what is impossible for him to doe, that can doe all things;

but that which he is not willing to doe? all things then that can stand with the nature of God, he can doe: whatsoever is repugnant to his nature, that he cannot doe; not onely because it is no power to doe them, but the greatest power that can be, is never to be able to doe them.

This Doctrine thus conceived, will make a man able to defend the power of God, against all the idle objections that flesh and blood can make against it: there is nothing that can be brought, but it is easily answered, by some one part of this description that I have delivered: if you looke to be grounded in these things, ye shall be able to informe both your selves and others.

Use 1. Here is great matter of comfort to the godly: what a comfort is this, that they being once in the estate of grace, such as God hath especially favoured, actually calling them and assuring them of his mercy, they cannot fall away from that estate: say the old Pelagians and new Arminians what they wil; their calling, their grace is of the power of God, and God is able to keepe them. God is able to doe whatsoever he will: I say, he can doe it, if he will; and he will doe it, for he hath called them, and given them grace without themselves: and promiseth by *Jeremiab 52.40.* that he will marry them to himselfe, with an everlasting covenant, that he will never turne away from them to doe them good. But how shall this be made good? Here is the assurance; He is able to doe whatsoever he will, and none can ever faile, whom God will uphold. Indeepe, if God will change his will,

will, and loose his power, a man that is called might fall away; but who shall make him to faile? *Bernard* saith, that God hath two hands, one latitude, and the other fortitude; the one is rich in mercy, the other ability in power: by the one hand, he gives bountifully, and by the other, he powerfully defends whatsoever he hath given. He that thinkes such a man may fall away, he cuts off, as it were, one of Gods armes: *2 Tim. 1. 12. I know whom I have beleevd*: we have beleevd on him that is omnipotent: whilst we have his word and power, we are sure; not that we should presume and grow desperate, but that we should worke out our salvation with feare and trembling; and labour to see how weake we are in our selves: and yet when we looke up to the power of God, should triumph and rejoyce.

Is God thus?

This teaches us to labour to feare this great God: Who will not feare thee, oh King of Nations? *Ier. 1. 10.* are you stronger then God? who art thou then that darest provoke God to his face, and please thy self in sinne? if he were a weake God, that thou mightest make thy party good with him, it were somewhat; but when he is a spirituall God, of such might and power to avenge himselfe; how should this worke feare in thee? two evils draw men into sinne, and are occasions of much evill; presuming on Gods mercy, and fearing mans power; these two saith Saint *Austin*, are a cause of much evill: many perish by presuming, others by fearing the power of men, because they can kill the body; how shall men be able to pre-

vent these: in few words, to resist these poysoned darts, consider of the power of God; when thou considerest he is mercifull and gracious, thinke withall, that he is powerfull and just, that by presuming thou sinne not against him: if he were a God of patience without power, then a man might doe what he list: againe, if a man take this God to be omnipotent, then he will not feare him that can kill the body: when these stand not together, the power of men and the power of God, then feare the great power of God, which is able to take thee body and soule, and throw thee to hell. And thus much for this Attribute.

OF THE TRINITY.

CHAP. XXIII.

JOHN 5.7. *There are three which beare record in heaven; the Father, the Word, and the Spirit, and these three are one.*

THE knowledge of God, as was propounded, was to be sought in his written Word, which taught us not onely that there is a God, and that there is but one onely God, but also what that God is: the description of whom, out of the Scriptures you have heard, that he is one Essence, most perfect, distinguish-
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ed into three persons, &c. to the perfection of God, belongs all the Attributes, as you have heard : of all the proper attributes of God, we have spoken at large; there be other attributes, which the learned call Metaphoricall; there are but few of them, but may well be reduced under these.

We are now to goe on with the last thing of our description; that is, that God is distinguished into three persons: for the ground of handling the Trinity, we have made choyce of this Text, that *there are three that beare record in heaven*: This mystery is onely to be found in the word of God, and so onely knowne of the Church of God, which hath the true word of God, and the Church hath endeavoured to speake as plaine as it can in such a mystery. I remember a speech of Saint *Augustine*, who wrote a booke of the Trinity: of this great and excellent point, we must speake with modesty, and feare, we ought to heare with great attention; for where unity of the Trinity is to be shewed, saith the Father, men erre most dangerously; and nothing is enquired with more difficulty, nor found with more profit: so that we must have great care to endeavour to understand it: so farre as it is revealed, God hath revealed it, and it is sinfull, and damnable negligence not to seeke after that which is revealed by God: but let us labour for humility, that we looke not into this mystery further then is needfull. The weakenesse of man can looke on the beames of the Sunne, but not on the body of the Sunne; so man in this case, if he looke too farre, may lose his eyes. The men of *Bethshemesb*, *L Sam.*

4.6. had the hand of God upon them, when they looked into the Arke of God: will it not therefore follow, that we must be sober in this, seeing God hath really manifested his anger against them in that manner? Hence comes the blasphemy of Hereticks, because they have looked into this mystery further then is meet; therefore we will labour with feare to keepe our selves within the bounds of modesty and sobriety: much time may be spent in explaning of words, as of unity, and trinity, and Essence, &c. but I thinke that our time shall be more profitably spent, if we apply our selves rather to the matter, then to explaine words: once take this for a trueth, and as a thing granted, and as a ground that will hold; That as it was with *Adam* before the fall, he gave names to every beast, so in this case, the Church may give names and use expressions of her owne, to declare this great mystery, without just offence to any; and therefore now to come to the matter. This is a great and principle thing to be spoken of. That there are three persons, and that they are three distinct persons: for the opening of this mystery the better, we must first describe what a person is, and then shew why they are such.

Quest. What is a person?

Ans. The answer is, It is a substance subsisting of it selfe, undivideable, incommunicable, living, understanding, and willing: of which description, to open every word briefly, because it is but an introduction to that which followes: First, it is a substance subsisting; I doe not say that it is a substance barely, but subsisting with such a property, and in such a man-

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ner, that it cannot be another then it is ; for instance, *Peter & Paul* are two persons, they are both substances subsisting ; but *Peter* is in such a manner *Peter*, as he cannot be *Paul* ; and I say, after this manner a person is a substance subsisting. Secondly, by it selfe ; so it is not an attribute, nor part of another thing. An accident subsisteth by another thing, for it is not a substance in it selfe, but in another ; every accident is in some substance, as white and blacke. Againe, it is not part of another, for that which is part of another, doth not subsist in it selfe, but in the whole of which it is part ; for instance, the matter whereof a man is made in the wombe of a woman, so long as it is part of the woman, is no person, till it have in it a soule, and then ceaseth to be a part : and so the humanity of Christ hath substance in the second person of the Trinity, and is no person of it selfe, because it hath no subsistence of it selfe.

Thirdly, Individuall, that is a particular ; it is one in number.

Fourthly, Incommunicable, it is not Communicable, as the Essence is : as the nature of things is communicable to all that are of that kind, the nature of man is communicable to all men, the nature of Angels is communicable to all Angels ; so the Essence, and nature of the divinity, is communicable to all the persons, but the persons are not so amongst themselves, therefore we say it is incommunicable.

Fifthly, we say it is living, for that which is without life cannot be a person, a Book or a Board cannot be a person, neither is every thing that hath life a person, and

and therefore I adde understanding, and willing; that is so living, that it understands and wills; thus a Beast, and Trees have life, but they want understanding and reason, therefore they cannot be a person; so now you have the description of a person.

Quest. How many such persons bee there in the Dicty?

Ansiv. Three; the Father, the Sonne, and the holy Ghost: we must prove that these three be substances, &c. It is manifest, first in generall, the Father is a substance, subsisting by himself, individable, incommunicable, so is the Sonne, and so is the holy Ghost: therefore there are three persons in the Trinity: *Gen. 11. 7. Let us goe down and confound their language:* let us goe is more then one, and God doth not speake to the Angels by way of consultation, let us, but of command, go you; and in the eight verse, it is said, the Lord confounds their Language: *Isai. 6. 3. Holy, holy, holy, Lord, &c.* three holies is spoken of three persons, applied to one that is called the Lord, that is one Essence; that this is meant of three persons, is apparent; it is granted by all, that the Father is one, and then the Sonne is another: *Iohn 12. 34. 40. The Testimony of the Prophet is alledged, and there used as applied to Christ;* thus saith the Evangelist, *Esai* spake of him when he saw his glory, therefore the Sonne is a person, the same is also for the holy Ghost: *Act. 28. 25. 26. Well saith the holy Ghost, &c.* that which is spoken of the Father in the old Testament, the holy Ghost applies to the Sonne, and to himselfe in the new, therefore there are three substances, &c. my text is

a manifest prooffe of this ; there are three which, &c. they are not three names, nor three properties, nor three severall words ; they are three, that is, three substances or persons ; three that are severall, that we may manifest this a little more, and that particularly. There was never any Heretique that denied the Father to be God; concerning the sonne, these testimonies : *Gen. 32. 24. Iacob wrestled with a man*, this same man that *Iacob* wrestled withall, was God ; so saith, *Hosea 12. 3. that Iacob wrestled with God* : the text in *Gen.* saith it was man; the other text saith it was God ; but how appeares this, that it was the Sonne, because that the Father never appeared in any shape ? Againe, *1 Iohn 1. In the beginning was the word*, here he is called the word; to this may be aded : *Iohn 8. 28. Before Abraham was, I am, a person severed from the Father* : *Iohn 17. 5. Now Father Glorifie me with that glory which I had with thee, before the world was*; A person speaking to the Father, severed from the Father : Thirdly the holy Ghost is a person : *Iohn 14. 16. I will pray the Father, and he shall send you another comforter*, here is plainly seene, the Father, Sonne, and holy Ghost : he speakes not of comfort, but a comforter : *2 Cor. 13. 13. the Apostle praies, The Grace of our Lord Iesus Christ, &c.* therefore not onely to God the Father, but also to God the Son, of whom grace is desired, and to the holy Ghost, is prayer made ; so that by these Scriptures appeares there are three persons, living, understanding, &c.

Quest. What reason is there, that there are such three persons in the Trinity ?

Ans.

Ans. First, they are all God. Secondly, they all created the world. Thirdly, because that men in baptisme, are dedicated unto them all, and make a covenant with them all, as well as with one: we manifest it thus: first, that they are all God; to say nothing of the Father, for that is confessed of all: it appears that the Sonne is God, *Rom. 9. 5.* speaking of the Son, *He is God over all, blessed for ever*: so also *Heb. 1.* *O God thy throne indures for ever*! of the holy Ghost, that one shall suffice: *Acts 5. 3. 4. 5.* The Apostle Peter challenges *Annianias*, and *Saphira*, *that they had not lied unto men, but unto God*; and then he tells them, that they had lied against the holy Ghost; so then, the holy Ghost also is God.

Secondly, because they all created the world, it appears, *Gen. 1. 1.* *In the beginning, God created the world*, that the father did create the world, will be confessed of all: that the Sonne created the world, *Col. 1. 16.* the Apostle speaking of the same, saith, *By him were all things created, whether things visible; so Iohn 1. 3.* *By him was created, whatsoever was made, and without him, was nothing made, that was made*: so *Heb. 1. 10.* *Thou Lord hast laid the foundations of the world*: That the holy Ghost did create, appears, *Psal. 33. 6.* *By thy word were the heavens made, and all the host of them by the breath of his mouth*: so *Gen. 1. 2.* *The spirit moved upon the waters*. What is that? as the Hen doth upon her eggs, to hatch them, so the holy Ghost preserves them: &c. in the 26. verse, he saith, *Let us make man in our Image*; not in the image of Angels, but in the Image of God: now then

then, if these did create the world, and give it a substantiall being, they must needs have a substantiall being in themselves.

Thirdly, because in baptisme, men are dedicated unto them all, and make a covenant with them all: they cannot be dedicated to them, that have no being: *Matth. 28. 21. Go, &c. baptising them in the name of the father, of the son, and holy Ghost*: and therefore these three must needs subsist by themselves; and therefore they must have all understanding, and actions, and are all persons &c. more particularly we manifest it, of these that be in question, the son and spirit: if the father be granted of all, to be God, and a person: why is the Son set apart by some? but is proved to be God, and a distinct person, by excellent reasons. First, because the Son did descend, and take the nature of man. Secondly, because he is of the same Essence with the Father. Thirdly, because he ever was, and shall be the mediator of his Church. To explaine these, a meer name, a property, or quality, as heretiques say he is, cannot descend: *Iohn 3. 13. Who is he that ascended, but he also that descended*: the second person did descend, the humanity did not; What did he when he was descended? he tooke the nature of man, *Iohn 1. 14. The word was made flesh; that is, it took flesh to it: for marke, Heb. 2. 14. 16. Because that the children were partakers of flesh & bloud, therefore he did partake, &c.* in the 16. verse, *He did not take the nature of Angels, but he tooke the seed of Abraham*: therefore before he was made flesh, he was a person; even before he did descend: the
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reason, that he is a person distinct from the Father, is because he is, and ever was, and shall be, Mediator of the Church, and the Angel of the Covenant, even before he was made man: we prove it; as soone as man sinned, God was offended; and then man could not be saved, without a Mediator; therefore he was the mediator; yet so still, that before his incarnation, he was a person. *1 Cor. 10. 9. Let us not tempt Christ, as some of them tempted him;* where he calls us to remembrance, that then Christ was in the wildernesse with them, &c. so that he was a mediator before his incarnation: *Iob 13. 8. Iesus Christ yesterday and to day, and the same for ever;* therefore mediator, and then there is but one mediator, and that is the man Christ, he is called the Angel of the Covenant: *Mal. 3.* and therefore he must needs be a person: and thus I have in particular confirmed this, concerning the Sonne. Now for the holy Ghost, he is also proved to be a person: first, because that he did often appear in a visible shape. Secondly, because there are effects attributed to him, which cannot be attributed to any thing, but to a person. The first of these, thus: *Mat. 3.* at the baptising of Christ, he descended upon him, in the shape of a Dove: and in the second of *Acts*, He appeared in cloven tongues upon the Apostles: and therefore is not a property, or quality, as heretiques teach. Secondly, because that to the holy Ghost there are given such effects, such appellations, which cannot be given to any, but such a substance: for there is given unto him, to know secret things, that are to come. Secondly, to determine controversies,

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to give gifts to men, to pray, to be praied unto, all actions of a person, and of a divine person. First, that he knowes secrets: *1 Cor. 2. 11.* The spirit knows the secret things of God: therefore he must needs be a person: he did know, and foresee things, that should be: how appears that? *1 Tim. 3. 2.* The spirit speaketh evidently &c. that is, the holy Ghost foretells, what shall be in the latter times. Secondly, he decrees, and determines, *Acts 15. 28.* It seemed good to the holy Ghost, and to us: therefore it followes that he is a person. Thirdly, gifts are attributed to him; *Gal. 5. 22. 23.* *The fruits of the spirit, are joy, peace, long suffering, gentlenesse, &c.* *1 Cor. 12. 8.* *By the same spirit to one is given, the word of knowledge, and these are disposed of, according to his will:* and therefore no property, nor quality, but a person, &c. Againe, he helps men to pray, and praies for men: *Rom. 8.* We cannot pray as we ought, but the spirit helpeth our infirmities, he makes sighs, and groanes. *1 Cor. 13.* The fellowship of the holy Ghost be with you; he that makes praies for us, helps men to pray, and is praied unto; he cannot be a name, and property, &c. as heretiques say, but a person. And so I have shewed you, the holy Ghost is a person: I remember one thing now, which I should have given before; a reason that I gave, why the Sonne is a person, is, because that he was of the same nature with the Father, because he is the Son, a son begotten of his father; not a created sonne, but a begotten sonne: *Col. 1. 15.* *The first begotten &c.* *Pal. 2. 7.* *Thou art my sonne this day have I begotten thee:* shewing an everlasting begetting; as

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the Sonne is everlastingly begotten, so the Father everlastingly begets, so that the Sonne, must be a person distinct from the Father, in Divinity, and also in Humanity, he is the Sonne of God; as God, he is the Sonne of God, begotten of his Father, and so of the same nature with the Father, and not a name, but a person: as man he is the sonne of God, God the Sonne, is joyned unto the humanity, and therefore Christ saith, I goe to my Father, and your Father; my Father by nature, your Father by adoption: therefore he must be a severall, and distinct person.

Use 1. This teacheth us, to confute all Heretiques, as the *Sabellian*, who will have but one person, in the Divinity; and for divers respects called Father, Son, and holy Ghost, having no severall being, that the Sonne hath not the same Essence, with the Father; nor the holy Ghost, the same Essence with them both: but by this ground you are taught to abhor these, and the like Heresie.

Use 2. It teaches those, that have heard this doctrine, by faith, to conceive three persons, as they are delivered unto us: this surpasse the reason of men, and Angels, therefore every man ought to labour to know this by faith; and not to rely on sense, and reason, but on the word of God: Saint *Bernard* saith, I shall speake this boldly, that which I doe not understand, I beleeve, that which I cannot conceive, yet I beleeve never the lesse: and so ought every one of us, to labour to beleeve, though we cannot tell how it should be: there is great necessity of beleeving this truth, no salvation can be, except a man do
hold

hold this Trinity : therefore every man ought to labour to beleewe, he must walke by faith , and not by sense : it is impossible that the shallow conceit of man should be able to finde these mysteries , if God had not revealed them , it were as possible to empty the Ocean with a spoon , as to finde them out : because they are matters of faith , and not of sense ; hold fast that which God hath revealed : no man may goe further then God hath revealed, so far he must goe : further is dangerous curuosity: *Deut. 22. 29.* Secret things belong to God , but things revealed to us , &c. that which is manifest, saith Saint *Austin*, is ours, because we cannot see that which is hid ; therefore labour to conceive, so far as God hath revealed : and yet notwithstanding, if any man aske , how it may appear, that there are three in one? Saint *Austin* hath a pretty similitude. to expresse there are three: the Spring, and River, and a portion taken out of these , are three distinct , &c. but if any man should aske , what is the Spring? water : what is the River? water : what is the portion taken out? water: come to a Well saith he, & fill three cups with water: we can say, they are three, but we cannot say , that they are three severall waters; these mysteries being hard, ought to be studied, and praied for : Saint *Augustine* saith , give me that I love, what is that? when I set my self to know thee, I beseech thee, give me a heart, that I may know thee, even these great mysteries of salvation : thus every man ought to pray, &c.

CHAP. XXIV.

JOHN 5.7. *There are three which beare record in heaven; the Father, the Word, and the Spirit.*

Quest. *How are these persons distinguished? or how are these three distinguished?*

Ans. The answer is, they are three, not divided, but distinguished, truly, and really: not essentially, but personally, and that by their order, properties, and workes I say, they are distinguished, not divided; there is a double distinction of persons, one is called an essentiall distinction, then the persons are so distinguished as they are divided, and there is a personall, but not essentiall distinction; then one person is not severed from another, because the Essence is not severed. Three persons of men essentially distinguished, are three men; but the persons of the Trinity distinguished onely personally, are not three Gods, but one. The former three persons are three men, because their essences may be divided, although not in the generall, yet in the speciall; the latter three persons, are not three Gods, because their essence cannot be divided. Three men have all one nature, all one humanity, in the generall, but they have not all one nature in the speciall; for the nature of one is not the nature of another: now in this, the reason is manifest, because that their essence is finite, and divisible; but here, there are three persons, and cannot be three Gods, because

cause their essence is infinite and indivisible: so that in the Trinity, there is, as a Father speakes, *alius & alius*, not *aliud & aliud*; that is, there is but one substance, yet many persons. As the Father is another person, but not another thing from the Sonne, and the holy Ghost another from them both: and this is manifestly proved after this manner:

Three must needs be a personall distinction, they are three witnesses, (and a witnesse cannot change his habit, as Hereticks say,) yet so as they are but one, *Iohn 1.1. In the beginning was the Word, and the Word was with God, and the Word was God*: the last of these manifests that the Essence is not distinguished, but the persons; *for the Word was God*: That there is such a distinction, *Psal. 110.1. The Lord said unto my Lord*; there the person speaking, and the person spoken unto, are distinguished: the Lord said to Sathan, *The Lord rebuke thee*; where in the first place is the Son, *the Lord rebuke thee*, he meanes the Father, *Iohn 5.32. there is another that beareth witnesse of me*: and in *Iohn 8.18. I beare witnesse of my selfe*: *Iohn 14.10. I am with the Father*: he doth not say, I am the Father, but *I am with the Father*: whereupon it must needs be, that there is distinction, betweene the Father, and Sonne, and the holy Ghost is distinguished personally from them both, *Mat. 3.15. there is a voyce from heaven, and the Spirit descended like a Dove, the Father speaking, and the Sonne is he of whom he speaks, the holy Ghost he that descended, Iohn 14.16.27. I will pray the Father, and he shall send another comforter in my name*: whence it followes, that

therefore the Father who sends, and the Sonne who prays, and the holy Ghost who is sent, are three persons really distinguished. This may suffice to shew unto us, that there are three distinct person.

Quest. But how are they distinguished in their orders?

Ans. First, because they are one before and after another, by an unchangeable order; first, second and third, they are not one before another in dignity, but in order, and that is unchangeable; for the first cannot be the second, nor the third; the Father cannot be the second person, nor the Sonne cannot be the first, nor the third, &c. the reason of this is, because the Father is of himselfe, not of another, having the foundation of personall existence or substance in himselfe and of himselfe; therefore it must needs be, that he must be the first; that is that which some thinke Christ intended, *Iohn 5. 26. The Father hath life in himselfe*; that is, first, and originally.

Secondly, the Sonne is of another, and therefore he cannot be the first person, because he hath the foundation of a personall substance from the Father; and so he cannot be the third person, because he hath it onely from the Father: this is that same in *Iohn*, As the Father hath life in himselfe, so hath he given to the Son to have life in himselfe &c. he receiveth it from the Father. The holy Ghost is neither of the Father alone, nor of the Sonne alone, but he is of them both; therefore he is the third person receiving the foundation of personall substance from the
Father

Father and the Sonne; then this immutable order doth distinguish them. It is true, that the Scripture places the Sonne before the Father, and the holy Ghost before the Sonne, *2 Cor. 1. 13. The grace of our Lord Iesus Christ, and the love of God the Father, &c. 2 Thes. 2. 16. Iesus Christ our Lord: Revel. 1. 4, 5* John wishes salvation to the Churches, first, from the Father, secondly, from the Spirit: this is not to change their order, but because the matter they speake of requires it; and to shew that there is none greater or lesse then other.

Quest. How are they distinguished by their properties?

Answ. They have every one incommunicable properties, by which they are distinguished; the Father begetting the Sonne, the Sonne being begotten, and the holy Ghost proceeding; these properties are such as cannot be communicated to others without them, nor amongst themselves; such as they had before there was any beginning of the world; this is as some Divines say, nothing but the proper manner of existing; for they say, the Father is the nature of the Divine Essence, subsisting by the incommunicable property of begetting: The Sonne is the nature of the divine Essence, subsisting by the incommunicable property of being begotten. The holy Ghost is the nature of the divine Essence, subsisting by his incommunicable property of proceeding. I say, by these relations they were distinguished amongst themselves, before there was any creation. The Father is unbegotten, begetting the Sonne: The Sonne is begotten

by an unsearchable generation; the holy Ghost is of the Father and the Sonne, after a wonderfull manner, which is called procession.

That they are thus distinguished, is gathered out of the Scriptures, thus; because the Scriptures never tell us of any originall, or beginning that the Father had, therefore is unbegotten. Again, the Scriptures tell us that there was one begotten, and that was the Sonne, *Psal. 2. 7. Thou art my Sonne, this day have I begotten thee, Iohn 1. 14. the onely begotten Sonne, Rom. 8. 32.* he is called his owne Sonne: then it is manifest, that there is a second which is begotten. Lastly, the Scriptures tell us of one that proceeded from them both; it is manifest, *Iohn 15. 26.* The comforter that I shall send, is the holy Ghost; and thereupon he is called the Spirit of the Father, *Mat. 10.* and the Spirit of the Sonne; whom the Father will send in your hearts; why? because he proceeds from them both: observe a little more, these are the particulars of the persons, the Father begets, (I doe not say, the Essence begets) the Sonne is begotten, (I doe not say, the Essence is begotten,) this is understood of the person, not of the Essence; why? because they must have the Essence of themselves, or else they cannot be God. These personall actions, which they exercise one to another, are called internall works; and hereupon that ground is, that the Schooles hold, that their internall works are divided, that they cannot be communicated; the Father in begetting, the Sonne in being begotten, and the holy Ghost proceeding.

Quest. *How are they distinguished by their works?*

Ans^r.

Answ. Their workes are creation, redemption, sanctification, and the like, which in the substance are common to them all three, but in manner of working are proper to some one.

- To explaine this, There is a rule, that the works of the Trinity without them, are undivided; these three persons are together, and worke together: for there is but one worke, they worke all together. The Scripture speakes plainly, *Gen. 1. 26. Let us make man:* where we see, there is a common worke; the Father saith not to the Sonne, I will make man, or make you the man, &c. but, *let us make, &c.* This is that which Christ speakes, *Iohn 5. 25. The Father workes hitherto, and I worke:* and so *Iohn 16. 15. All that the Father hath is mine; whatsoever it is that is the Fathers, is mine; the difference is in the order, and manner of working: this is manifest, 1 Cor. 15. Thankes be unto God that hath given us victory, through our Lord Iesus Christ:* where God gives the victory, but by Christ. The Fathers use much one testimony of *Paul*, to this purpose, *Rom. 11. 36. Of him, and through him, and for him, are all things, to him be glory for ever, Amen.* The Apostle speakes there of works, which we call works *a dextra*; he nameth three manners of working, and yet he saith, there is but one God, and therefore to him be glory. Now on the other side, as the Essence may not be divided, so the persons are not to be confounded; for he saith, *of him, and through him and for him, are all things:* the Father workes all things of himselfe, by the Sonne; and the Sonne workes from the Father, by the holy Ghost: this is the manner of work-

working. And before I come to the Reason, let me adde one thing more; a distinction which *Martin Luther* had: the workes of the Trinity are to be considered absolutely as they are God, so they are common to them all; and relatively, that is to say, that every one workes according to his personall property, and so one creates, and another redeemes, and another sanctifies. The reason is this, for the Father, he is of himselfe, and therefore workes of himselfe; the Son is not of himselfe, as a person, but from the Father; and therefore he workes from the Father, and the holy Ghost from them both, and is not of himselfe as a person, and therefore workes not of himselfe, but from them both: thus the ground of their working, is the manner of their subsisting; therefore we give the Father the beginning of the worke, and the Son the forwarding and framing, and the holy Ghost, the effecting, &c. So that we see, by this that I have opened; first, what is communicated to them all, wherein they differ, and how they differ (*viz.*) by order, properties, and manner of working.

Use 1. This takes away an imputation, that Heretiques have laid upon the Church, that it hath brought in vaine appellations, in expressing this mystery; and they tell us that it is forbidden that a woman should speake in the Church; the meaning of which place they say is, that Phylosophy which is but a handmaid, should not speake in the Church: Arius, Sabelliens, the great grand hereticks denied the diety of the Sonne, and the holy Ghost; they had this cavell for themselves, we speake no other way, then

then God speakes, we are cast out of the Church, and excommunicated, because we will not admit these prophane voices, of Trinity and Unity; but the Church is not worthy of blame, neither is there any excuse for them; for the Church doth not take up these names out of any affectation of novelty, but as *Saint Austin* speakes, meerly out of a necessity of speech; namely, because, that otherwise, they could not meet with, nor distinguish hereticks, that they might be better knowne when Hereticks began to oppose this doctrine; they would say there was one God, and when they saw there was three persons, Father, Sonne, and holy Ghost; they would say these three were one God, but how? as it is said, *Acts 2.* the Saints had all one heart, therefore the Church takes these termes, one in Essence, to discover these Hereticks; so they will say, that there was a Father, Sonne, and holy Ghost, but that the Father was sometimes the Sonne, and sometimes the holy Ghost: so that he was the Father in one respect, and the Sonne in another: hereupon the Church, upon warrant of the Scriptures, found out these words, that whereas Hereticks would speake with the Church, and would not conceive and meane with the Church, they might be severed and known to be Hereticks.

Use 2. Secondly, here is direction, for every man that will truly and savingly beleieve, in one, and three; in one Essence, and three distinct persons; not dividing the Essence, nor confounding the persons: he that beleeves in a God, and not in three persons, hath a fiction of his owne braine, which he beleeves in; he that

that beleeves, that there are not three persons distinguished, and one Essence, cannot be saved; for a man cannot be saved, but by true faith: but he that beleeves not in the trinity, as he hath revealed himselfe, hath not true faith; every man therefore must labour after this manner to beleeve: whereupon brethren, we inferre the necessity of the knowledge of this mystery; for a man cannot beleeve, unlesse he know it, therefore every one ought to bend his eares, and his head to know it: if God had revealed himselfe in generall, it had bin enough to know him so; but God hath revealed himselfe in particular, how he is one, and how he is three: therefore the Church knowing that this is necessary, hath appointed us a time to consider of the premises: dare any man say, that this knowledg of God is not necessary? if this knowledge of God had not bin necessary, he would never have taught it; therefore ignorance of this is sinne, especially when a man is negligent, upon this supposition, that it is enough to know that there is a God, and no more; therefore every man ought to know this: it is necessary that every man that would be saved must beleeve, and no beleeving without a distinct understanding of the Trinity; he shall be in danger of hell fire that doth not labour to know and understand it, when he hath the meanes; and yet there are, that will not know this distinction, but are content to have an implicit faith; it is the Doctrine of the Church, that a man that beleeves not this distinction, cannot be saved, *1 John 1. 23.* he that denies the Sonne, hath not the Father.

Use 3. This instructs every man to worship God aright: how is that? undoubtedly, as he hath revealed himselfe in unity and trinity, not denying the Essence, nor confounding the persons: he that worships God, and not three persons, worships an idoll; and he that worships three persons, and not one God, worships three idolls: therefore to avoid all idolatry, a man must be able to distinguish them; how? as a childe onely by three names; no, it is not enough to know no heresie, but men must know to worship him aright; therefore every man must labour to conceive of him aright, as he hath revealed himselfe; and here is the image that every man is allowed unto him, unity and trinity, &c. it is not enough for a man not to conceive erroneously, but he must conceive truly. The worship of God is necessary; for whom? for God: nothing lesse; it is nothing to God, that thou worship him; it is necessary for man, and it is necessary to worship aright, then necessary as he hath revealed, and this they cannot doe unlesse they know him. Turks, they cannot be saved, because God hath not revealed himselfe, one in three persons to them: the Jewes, they cannot be saved, because God hath not revealed one in three persons to them: though God did in the old Testament shadow this out, yet he did it so darkly, that they understood it not. Then every one that is in the Church may be saved? no: they that live in the Church, and doe not endeavour to understand as God hath delivered to the Church, cannot be saved, *Rom. 10. 13.* Then every one that calls upon the name of the Lord shall be saved? no: there is

is nothing more used in the Scriptures, then to put downe invocation, for all the worship of God, and so it is taken there : Then every one that worships God aright, shall be saved ; yea, but how can a man invoke God, if he know not the advocate and mediator Iesus Christ? so, how shall a man performe any worship to God, but a fiction of his owne braine, except he know this mystery : therefore, fearefull must needs be the condition of such, as are ignorant of this sacred mystery : This should be a provocation to every man, to labour to know these mysteries ; you must goe and meditate about these things, and beat your heads about them : so that walking in the worshippe of God here, hee will honour you, &c.

O F G O D T H E F A T H E R.

C H A P. XXV.

H E B. I. 6. Thou art my Sonne, this day, &c.

IN the next place it followes, that we speake of every one of the persons in their order : and the first is the Father, this text that I have read, gives ground to speake of him, concerning whom, the first Question principally to be handled is this ; namely :

Quest.

Quest, *What is the Father?*

Ans. He is the first person in order, not in time; begetting the Sonne, creating the world: the thing that is described, is the Father: This word (Father) is applied to God in Scriptures two waies. First, Essentially. Secondly, Personally. Essentially, in the first place; that is, when divine things, are opposed to humane; eternall, to earthly; God to the creature: and Father in this sense, is not applied to the first person in Trinity, but to the whole Essence: and this is that which Christ taught us, *Matth. 6. Our Father which art in heaven:* Father, there belongs to all. *Mal. 2. 10. We have all one Father;* and in this respect the Sonne is called Father; *Isai. 9. 6. Father of eternity: Heb. 2. 13. Here I am, and the children that thou hast given me:* speaking of Christ, and those that were begotten by his word: and in this respect, the holy Ghost may have the name of Father, given to him: because it is he that begets us againe, in which respect it is, that God is called Father, by creation, and Adoption.

Secondly, the Father is to be taken personally, and that is with reference to the Sonne, and not to the creature: and so in this description, Father is to be applied to the first person; as appears by that which I have read. The next thing, I say, he is a person; the Essence is common to them all: but the distinction is three fold: by his order, and by his properties, and by his workes. First, order, I say, the Father is first in order, not in time; because the Son is coeternall with him, he not before him: *John 1. 1. In the beginning*

ginning, (when other things began) there was the word with God. *Prov. 8.22.* He possessed me, in the beginning of his waies : a place so manifest of the Sonne of God, as *Arrins*, the grand enemy could not deny it ; where he saith, I was with him before the world was : and thus the Prophet *Micha 5.2.* hath it, speaking of Christ, His goings forth have been of old, from everlasting : there is mention, of two goings forth : one in time, and that is, as he was man, his incarnation. Secondly, another from everlasting, and this was his begetting, of God from everlasting. and so the Father was not before him, in time : *Heb. 9. 14.* He is called the eternall spirit : a place commonly understood, of the divine nature of Christ : so that by all this it appeares, he was before him, in order, not in time. The next thing is his property ; begetting his Sonne, included in the name Father ; the Father is unbegotten, and begets the Sonne ; the Son is begotten, because he hath a beginning of his person, from the Father : as Saint *Basil* observes, the Father hath his foundation within himselfe, we may beleieve the reason, because that never any Heretique denied it ; now he begat his Son, I shewed you it before : *Psal. 2.2. Thou art my Son this day &c.* and so heer, unto which of the Angels, did he say, thou art my Sonne, this day have I begotten thee : and therefore he is called the onely begotten Son : *Iohn 1.14. We saw his glory, as the glory of the onely begotten Sonne of God :* therefore he is called the first begotten : *Col. 1. 15.* If any aske me,

Quest. How begat he him ?

Ans.

Ans. I answer, I know not; no tongue can expresse, no heart can imagine, God hath not revealed it: that he did beget his Son, that is revealed; but the manner how, he hath not revealed: yet this we are sure of; in the negative, we may understand how he was not begotten; every thing that is applied to God, being purged, and freed from corruption, and made perfect, is applied to him; therefore in generall, with men, there is imperfection, that the Father should be before the son in time, this is imperfect; that the Father should beget a son out of himself, is imperfect; this is imperfect, for a father to beget a son by motion, and corruption, this is imperfect: but it is perfection, to beget him without motion: this is imperfection, for a father to beget a son with part of his Essence, but this is perfection to beget him without difference in Essence: here the Father, and the Son, are both at one time; the Father begets him, in himself, not of himself: thus much for the second distinction of the roperty.

The third distinction from the worke, or manner of working, creating the world; of this we need no further prooffe: it is enough that we beleeeve in God, the Father almighty, &c. where Father is distinguished by his power: that as his Sonne hath the worke of redemption; the holy Ghost of sanctification; so the Father of creation: then I say, it is manifest, that the Father created the world, begetting his Son in himselfe, of the same substance with himselfe, creating the world out of himselfe, of an unlike substance to himselfe, being every way divers &c. This shall suffice for the opening of this distinction.

Quest. *Why is he first in order, and not in time?*

Ans^r. Because he is the eternall Father; therefore he must have an eternall sonne, and spirit, an eternall wisdom, and power.

First he is an eternall Father; therefore he must have an eternall Sonne: for Father, and Sonne, are relatives, one gives the being, to the other: Husband, and wife, are relatives: Kings, and Subjects, are relatives: Kings give a being to the subjects; so in this, Father, and Sonne are relatives: no Father, without a Sonne, and no Son without a Father; and no sooner a father, then a sonne: if a man be a father, he must be elder then his sonne; but God cannot be a Father elder then his Sonne: therefore as Father, and Son, they are of the same age; as it were the same day, the same houre, as I may so speake, they are co-eternall, and therefore both of the same time: Saint *Basil* saith, how shall not he be from the beginning, that had nothing before him, but himselfe, from whom he had his beginning? In the next place, because he is an eternall God, and hath an eternall wisdom: no God without his wisdom; deny wisdom, and deny the Sonne: so *Prov. 8. He is called the wisdom of his Father.* 23. verse, he saith, I was before his workes, before all creatures whatsoever: he and his wisdom, were never separated; therefore it followes, that he must needs be an eternall Sonne: hereupon is it, that which *Solomon* calls the wisdom of God: Saint *Iohn* calls the word of God, in the beginning was the word: therefore he must be an eternall person.

Thirdly,

Thirdly, the eternall God, must have eternall power, for God without power is nothing : so *Luke 1. 35. The holy Ghost shall come upon thee, and the power of the most high, shall overshadow thee* : where God is not without his power; then we conclude, that seeing he is an eternall Father, he must have an eternall Son, and spirit : and the eternall God, must have eternall wisdom, & power, therefore he is put first in order.

Quest. How is he distinguished by begetting?

Ans. By communicating his whole Essence from all eternity : the Sonne is begotten; how? by receiving his whole Essence from his Father : The Father begetting the Sonne, by communicating his Essence; but how gives he to him, his whole Essence? not by alienation, but by communication : we thus open it; he gave him his whole Essence, because the whole Essence of God, is so simple, that it cannot be divided; if it were divided, it were the overthrowing of the whole Essence; therefore when he communicates, he communicates not a part, but the whole; and when he communicates, he doth it not by alienation, for then it should cease in him that gave it; but it doth not cease so, but by communication it is so given; that abides his still, though he communicates it to the Sonne; one testimony for many, *Collo. 2.9. In him dwelleth the Godhead bodily*. For in this Generation, there is no division, nor transmutation, and yet there is a true multiplication of persons, but not of the Essence, that never divides.

Qu. The third thing, how is he distinguished by the work of creation?

Ans. Not by working, but by the manner of working; because the Father creates by the Son, and by the holy Ghost: the work is common to all, for all create, but the manner is different: you heard the reason before; these cannot be divided; but the Father begins the worke, and executes it by them, and the reason is because the Father, hath his beginning of his person himselfe; and the Sonne, and the holy Ghost, receive it from the Father; therefore it is the Father creates by them; and is distinguished from them, not in the matter wrought, but in the manner of working: and thus I have opened this Doctrine.

Use 1. This teaches us, how we ought to beleeve concerning the Father: namely, that he is thus distinguished in order not in time: if any man should have a thought, & nourish it, that the Father should be before the Son, or spirit, in time, he doth not only overthrow the Trinity, as much as in him is, but the Deity: *S. Ambrose* saith, if the Father had beginning before the Son, then he was God first, and Father afterwards, that cannot be; God turne this thought from our hearts, saith he: tell me then, how dost thou beleeve, that he is the immutable God? if he be so, (how can this stand?) there is a mutation, by this accession of Father, there is a change: how is he without change? if a God first, then a Father: God turne such conceits from us; it may well be with men, he is a man now, and father some yeares after, for he is subject to change; but bring the nature of God to a change, and thou overthrowest the nature of God; therefore we must beware of this: thus we are to beleeve

leeve, that the eternall Father, is with the Sonne; and the eternall Son, with the Father: he that will worship God aright, let him joine these two together, that the Diety hath joined together; beware you separate none of these. It is true, we are to hold it, after a divine manner; not to judge of it, by a humane generation; as that the Father, must be elder then the Sonne, we are not to judge after this manner, for this is the ground of errors: againe, if the Father beget his Sonne, then he is divided; we hold no such thing, he did not beget him in time, and if they will follow humane generations, then the Father must have another sexe, to beget him upon; and if you will have it, as in humane generations, then the mother must have a wombe to carry the Son, nine or ten monthes: if these be absurdities; why would you tie us to this, contrary to the word? this we are to hold, and to looke to that which is revealed; and to goe no further: we conclude this use, with a speech of Saint *Ambrose*: it is impossible saith the father, for me to know, the secrets of this generation; he saith well, for we may not search into these secret, and high mysteries; it is such a thing, that when I thinke of it, my minde failes me, I know not how to utter it: *Phil. 4.* the Apostle saith, *The peace of God which passeth all understanding.* How much more this, the Father begetting the Son? clap thine hand upon thy mouth, and admire at these things! thou knowest he did it, but thou must not search how it was, he did it; let us rest with that which God hath revealed that we may not fall into error.

Vse 2. Secondly, this commends the great love of God to man; that when he had a Sonne, a naturall Sonne, begotten in, and of himselfe, yet he would adopt other sonnes, to be heires of the same glory with this Sonne; this is great love. It is the love in men, that if a man be childelesse, and have not a son, he adopts a stranger; this is accounted great love, that he will adopt anothers sonne, and make him his own; but when a man hath a sonne, then to adopt, and then to take an others, it will be accounted exceeding love: many men, when they have a naturall sonne, desire to have no more; some men have many sonnes, and desires to make the eldest great, the eldest shall have all, and the yonger nothing (God made another law, but we forget nature and law too, this by the way:) but if parents love be such, Gods is much more; that when he had a naturall Sonne, he adopted many to be heires with him, *Rom. 8. 17. Iacob* set forth this love to *Ioseph*, that when he had twelve sonnes, yet notwithstanding he loved *Ephraim* and *Manasses*, the sonnes of *Ioseph*; he would adopt them, that they should be the heires of the land of promise; and yet there was some reason; but see, here is greater love in God, when he had but one Sonne, he was content to adopt enemies to make them sonnes, that they might be heires together with him, of the same heavenly inheritance.

Object. Some may say, you talke so much of Gods love to others, that you lessen his love to Christ; surely the world will say, he loves him not, that he makes other heires with him.

Ans.

Ans. I answer, the great Emperours of the world cannot make a division of their Empires, but they must lessen them; but such is the riches of God, that this Sonne shall not have the lesse for divisions: for as Saint *Augustin* speaks of the Sunne; the Sun (saith he) God hath so created, that it may enlighten many men, and so every man hath abundance of the light of it, and yet the Sunne hath nothing the lesse it selfe: so God can communicate his celestially glory, and heavenly kingdome to all his sonnes; he can make them all kings, and sonnes, and heires, and fellow heires with Christ; so that man shall have enough, and he not the lesse, for there is no dividing.

Use 3. Againe, this teaches us, Hath he begotten the Sonne? hath he an onely begotten Sonne? we remember (saith Saint *Ambrose*) the first begotten, because there was none before him; and the onely begotten, because there was none after him; he was his owne and onely Sonne, What Use make you of this? This: Consider of the Justice of God, and the great strictnesse of justice, that he had but one Sonne, and he voluntarily tooke our nature upon him, and also tooke our sinnes, to stand in our roomes, to answer for our sinnes; yea, that this naturall Sonne, this onely Sonne intreated his Father, that *if it were possible this cup might passe from him*: yet notwithstanding, he would have him drinke of it for the satisfying for our sinnes: this would be counted great severity with an earthly King, if his sonne should transgresse, to cut him off; but when he had not committed any thing, to cut him off for others offences, it would be counted

great injustice. If so be it was an evidence of strictnesse of justice, which stories speake of heathen men, that an Emperour, when his sonne had offended the Law; and both his eyes were to be put out, put out one of his owne eyes, and one of his sonnes, to satisfie the law: 1 *Sam.* 14. 29. Or that of *Saul*, he that hath done this, shall dye, though it be *Jonathan* my sonne: how then doth this argue a great strictnesse, and love of justice; seeing there is one, that for our finnes, though he was Gods naturall Sonne, was given to death of his Father? What of this? Marke here the love, and justice of God, that he hath shewed toward men; who, that he might spare them, would have his justice satisfied by his owne Sonne; and though he intreated him, yet he would not heare him: know hence, and see the severity of God to sinners; and the mercy of God to us: therefore let us make more conscience of sinne; let us see the fearefull condition of those that reape no benefit of Christs satisfaction.

This serves to strike terrour and fear into the hearts of Gods owne children; for if they sinne, they are subject to the hand of God, till they repent; for if we be wanton and carelesse, he will not spare his owne adopted sonnes, that spared not his naturall Son; therefore labour to know him, and serve him, and we shall have eternall life hereafter.

OF

OF GOD THE SONNE.

CHAP. XXVI.

HEB. 1. 5. *Thou art my Sonne.*

THE first person is the Father, of whom we have spoken: the second person is the Sonne, of whom we are now to speake: the ground of both, this text of Scripture will manifest.

Quest. *What is the Sonne?*

Ans. He is the second person in the Deitie, begotten of the Father, redeeming the World. To open this description: the Scriptures speake of the sonnes of God, foure wayes:

First, by Creation; and so are principally men and Angels: whereupon, in the first of *Iob*, the Angels are said to be the sonnes of God: and so *Mal. 2. 10.* men are said to be the sonnes of God; we have all one Father: so *Luke 2. 3.* *Adam* is said to be the son of God, and successively all mankind.

Secondly, by Regeneration; and so all the elect being begotten anew, are sonnes, *Rom. 8. 15, 16.* they that have the spirit of God, are his sonnes, *Gal. 3. 16.* by faith we are all the sonnes of God, *Gal. 4. 6.* because we are sonnes, &c. many such testimonies there are, but they are needlesse to our purpose.

Thirdly,

Thirdly, by Generation, and so the second person in the deitie, is begotten of his Father.

Fourthly, by Union, and so onely the humanity of Christ, by that union it hath with, and substance in the second person, is the Sonne of God, though naturally the sonne of *Mary*. As a woman is said to be such a mans childe, when she hath married his sonne; and as the soule is not naturally begotten, but joyned to the body, yet we say the soule and body are but one; so the humane nature of Christ is the Sonne of God, by way of personall union: now that Sonne which we speake of, is not by creating, nor recreating, nor uniting, but by generation, of whom we say he is a person, and the second person in order, not in time, as we have shewed of the Father; this we adde as a difference, that he is a second person of the deity: my reason is, because I would by this prove that he is God; for the Father, none doe make question, but for the Sonne they doe, therefore we will manifestly prove, that he is the second person in the deity, consubstantiall with the Father; we manifest this, *Iohn 5.7. There are three that beare witnesse*, of what? namely, *that Christ was the Sonne of God, and the Sonne of Mary*: it shall suffice us therefore; first, his Father witnesseth at his Baptisme, and transfiguration; at his Baptisme, *Mat. 3.7. This is my beloved Sonne, &c.* at his transfiguration, *Mat. 17.5.* So then it is manifest by the testimony of the Father, that he is the Sonne of God by generation. Secondly, the Word witnesseth it, that he is the Sonne himselfe, *Iohn 3.16. God so loved the world, that he gave his onely be-*

begotten Sonne : not to stand upon this (*his onely begotten Sonne*), then he must be a Sonne by generation: but it is added, *whosoever beleeueth in him shall be saved*: never was there any other Sonne of God, that could deliver any, no, not from temporall destruction, much lesse from eternall, by beleeving onely in him: but this Sonne of God doth so; for what saith the Prophet, though these three, *Noah, Daniel* and *Iob* were there, they should save neither sonne nor daughter, but their owne soules; therefore it followes, that this Sonne must needs be God: adde to this, *Iohn 11.17. The Father workes hitherto, and I worke*: it is as much to say, I am God: how gather you that? it was a phrase so apparant among the Iewes, that he would make himself God (by calling himselfe the Son of God,) that they challenged him with blasphemy, because he said he was the Sonne of God *Ioh. 10.30. I and the Father am one*: there is the unitie of the Essence, and distinction of persons: one, how? one in will, and power, and Essence; and therefore it was, that they went about to kill him; he asked them, why will you kill me? they answered him, because thou being a man, makest thy selfe God: againe, *Iohn 11.4.* concerning the death of *Lazarus*, this was done to the glorifying of God, and that the Sonne might be glorified; marke what he saith, that the sicknesse of *Lazarus*, and his death, was for the glory of God: how? for the glorifying of God? for the glorifying of the Sonne of God; intimating unto us, that the Sonne of God, and God are all one; so that all these serve for the testimony of the Sonne. Thirdly, the testi-

testimony of the holy Ghost, who gave no such testimonies as these, but gave testimony by the Prophets and Apostles, for he spake by them, as *Isaiah 9. 6. he shall be called the mighty God*; wherein he shewed that he was God: it is not said, he shall be made the mighty God: not by office, (so men are:) And though the name god, is given to men, yet the omnipotency of God, *Iehovah*, is given to none but God; and in the same place he is called the Father of eternity, therefore he must needs be God, *Gen. 22. 1.* God appears to *Abraham*, and that God was Christ; that appears in the second verse, because he commands him to doe that which was contrary to the Law, namely, *take thy Sonne, &c.* who could command this but God, and not sinne? this was not the Father, because that in the 11. verse, he is called *the Angell of the Lord*, but never was the Father called the angell of any; therefore it must needs be the Sonne: but was it not a created Angel? no: that appears, because in the 22. verse, he saith, *because thou hast not spared thy sonne for my sake, &c.* and therefore it must be the Sonne of God, and also by reason of that same which is added, it cannot be any other but the Sonne, because he bids him stay his hand: and finally, in the 16. verse, he sweares by himselfe, that he shall be rewarded, which no created angel could doe, and therefore it must needs be the Sonne, *Phil. 2. 6. he thought it no robbery to be equall with God*; that is, in such estate, that God was: so *Col. 2. 9. the godhead dwelt bodily in him*; that is, the whole deitie; and not as some would distinguish his divinity, for then it might have bin some
qua-

qualities, but he saith the deitie.

The next thing is, his propertie; he is the begotten Sonne, it must needs be the Sonnes property, and this is considered, *Psal. 2. 17. Thou art my Sonne, this day have I begotten thee*: (This place applied by the Apostle to the resurrection of Christ is not weakned, because by the resurrection his eternall generation was declared, *Rom. 1. 4. declared to be the Sonne of God, by the resurrection from the dead*:) so you heard *Iohn 1. 14. 33. 16. Col. 3. 15.* he is called the *begotten Sonne of his Father*. The Sonne is unbegotten in respect of his Essence, yet begotten in respect of his person, because he had his personall existence from his Father; begotten (here is to be understood with purging from all impurity) before all time, not in time; not out of the Father, but in the Essence of the Father: he is not begotten by any motion and corruption; he hath not part of the Essence, but the whole Essence, therefore all imperfection being taken away, he may be said to be begotten.

Thirdly, by the worke of Redemption; redeeming the elect from their bondage wherein they were, from sinne and sathan, *Rom. 4. 9.* we are said to be justified by the blood of Christ, *Rom. 8. Who shall lay any thing to the charge of Gods chosen? it is Christ that justifies, &c. Ephes. 1. 7. We have redemption through his blood, from sathan, Luke 11. 21. 22.* the strong man is cast out, *1 Iohn 3. 8.* he came to dissolve the works of the divell, and from death, he was made a curse for us; and therefore the Apostle so triumphs, *1 Cor. 15. 5, 6. Oh death! where is thy sting? thanks be unto God, who hath*

hath given us the victory through Christ Jesus: and so this description is made plaine to you.

Quest. Why doe you say, that he is the second person in the Deity, and so God?

Ans. Because he is equall to God. Secondly, because the name Jehovah, is given unto him. Thirdly, because Essentiall Attributes, are attributed to him. Fourthly, proper workes, and so divine workes are given to him: to explaine these.

First, we say, he is equall to God. *John 16. 15. All that the Father hath is mine.* It is manifest, that there is equality; an adopted sonne cannot say, that all, that my father hath is mine, he cannot challenge it; but Christ chalengeth this to himselfe: therefore, necessarily it must be, that he is God: *Philip. 2. 6. He that was in the forme of God, thought it no robbery to be equall with God:* by forme is meant Essentiall forme, whereby he was equall to God, not an accidentuall forme, as men are said to be partakers of the divine nature; but if he have a forme that was equall to God, it must be an Essentiall forme; it appears, the Apostle saith, that he tooke upon him the forme of a servant: what was that? not the shape of man, but the Essentiall forme of a servant: so also he was in the Essentiall forme of God, and therefore equall to God. *Col. 2. 9. The Godhead dwelt in him bodily.* If the son of man, be man, because he hath all the parts of man, because he hath the same kind by generation: Christ then having the same spirituall nature, must necessarily, be equall with God. The second thing, the name Jehovah, is given unto him: a title

as we heard before, which is given to none but the true God : so the Psalmist, *Psal. 83.18. Thou whose name alone is Iehovah.* That this is given to Christ appears, *Ier. 22.5.6.* speaking of raising up a branch of David, he saith in the 6. verse, *They shall call him Iehovah our righteousness:* and in 33. Chap. 15.16. verses, *He shall be called the Lord our righteousness.* A multitude of other places might be noted : in the old Testament, he is called Iehovah ; in the new Testament it is said, that they tempted Christ, in the wilderness, *1 Cor. 10.1.6.* there it is said, that they tempted the Lord; whence it followes, that the name Iehovah, was given to Christ. Thirdly, Essentiall Attributes are given to him, as in that place before, all that the Father hath is mine, eternity, omnipotency, &c. *Iohn 1.1.2. In the beginning was the word &c.* omnipresency, being in every place; *Matth. 18.20. Where two or three are gathered together in my name, there I am in the midst of them. Matth. 28.20. I will be with you till the end of the world. Iohn 3.13. Who is he that ascended, but he that descended?* Intimating, that while he was upon the earth, he was in heaven, &c. omniscency, knowing all things: *Matth. 12.15. He knows the thoughts of mens hearts. Iohn 21.17. Lord thou knowest that I love thee:* for thou knowest all things; omnipotency; so it appears, *Iohn 5.19. All that the Father doth, the same doth the Sonne; and all that the Sonne doth, the same doth the Father. Philip. 3.21. Being strengthened by his mighty power, by which he is able to do all things:* so that these things, being given to him, he must be God. Lastly, proper works

workes of God, are given to him, as creation, that is given to him; *Iohn 1. 3. He created all things that were made. Heb. 1. 10.* The holy Ghost said, that he created, and so the working of miracles, as to raise up the dead, these were the workes of God. Lastly, divine worship is given to him, *Iohn 5. 23. That all men might honour the Sonne, as they honour the Father;* That which is given to the Father, may be given to the Sonne; which could not be except he were God: &c. *Iohn 4. 14. You beleeve in the Father, beleeve also in me. Acts 7. 50. Lord Iesus receive my soule.* So the Apostle, *The grace of our Lord Iesus Christ, be with you. Philip, 2. At the name of Iesus every knee shall bow:* that is, all should worship him; therefore it necessarily followes, that he is God: &c. and so you have this explained.

Quest. *Why is he said, to be begotten of the Father?*

Ans^r. Because he received the whole Essence by communication, not by alienation; in which there is no motion: Saint *Ambrose* saith, the Sonne is begotten without passion, without action; so that he communicates the whole Essence to him. *Col. 2. 9. In him dwells all the Godhead bodily:* Essentially, as a candle receives light without corruption; as the sunne that communicates his beames, and hath no diminution.

Quest. *But why say you, that he redeemes the elect?*

Ans^r. Because he only tooke the nature of man; gave himselfe as a price to set them free, from death, and hell, and reconciled them to God: from the worke of redemption, we exclude not the Father; yet notwithstanding there is a difference, the Father sends

sends his Sonne, the Sonne gave himselfe, the holy Ghost applies it, but the manner of redemption is far different, what is that? he tooke the nature of man, and so the word was made flesh; and satisfied the justice of God; and thus he onely paid the price: *Mat. 20. 28. He gave himselfe a ranfome. Acts 20. 28. He purchased them with his blond. Titus 2. 14. He gave himselfe for them, that they might be a peculiar people unto himselfe*: and therefore he must be a person distinguished: and thus we have runne thorough this description.

Use 1. The use is, First, for the matter of confutation: this must informe us, how we ought to beleewe to salvation, concerning the Sonne; that we may avoid their heresies, which say, that he is not God by nature, but by office: neither may we thinke, that because it is said he is begotten, there was a time wherein he was not, for he was from eternity: Saint *Basil* speaking to them of his time, take heed of this, saith he, when we say that he was begotten: we doe not say, that he was after the Father; but shew whence he had his person, nor make him inferior in time, but shew that he had his person from the Father: take heed therefore of this; though we cannot see this, yet we are to beleewe it by faith: This generation of Christ, is to be adored by silence, and faith; and not to be enquired into; he was begotten, when there was neither time, nor spectator, neither was there any interpreter to tell us: why then should the minde of man imagine, and speake of this any more? the Apostle *Paul* speaking of his generation as man, *1 Tim. 3.*

16. saith, *Great is the myſtery of godlineſſe*: God manifested in the flesh, this was a myſtery; if this was ſo great a myſtery, what is the divine generation? ſome ſhadow it after this manner: it is no unreaſonable thing, that the begetter, and the begotten, ſhould be both at one, and the ſame time: the minde begets a reaſon, the minde is the begetter, and the reaſon begotten, are both at one and the ſame time: Saint *Auſtin* ſaith, it is no abſurd thing, to ſay that the begetter, and the begotten, may be together: as there are in a candle lighted, two things; the light, and the fire; if the queſtion be, what is the cauſe of the light? the anſwer muſt be fire: but if we ſhould aſke, whether the light, or heat, were firſt? we could anſwer, they are both together: if it may be thus in the creature, how much more in the creator?

Uſe 2. This in the next place, commendeth unto us, the love of Chriſt; though he was God, and equall to God the Father; though he was the eternall, and infinite God; yet he became our redeemer: the worke doth not ſo much commend his love, as the manner of the working; if compariſons may be here modeſtly admitted, it ſeemes, there is a greater love, that Chriſt doth manifeſt, then the Father, &c. the Father ſheweth his love in appointing, and ſending, and giving; but the Sonne gives himſelfe for us; the Fathers love is apparent, *Iſai. 45. 4. 5. I will give men for thee &c.* where God ſhewes his love, to the intent (ſaith the Lord) that I might free thee, I put thee into their hands, yet what are theſe? theſe are nothing in compariſon of his love, in redeeming his elect, he
put

put his owne Sonne, into his enemies hands : so we may see, *Iohn 3.16. So God loved the world. Rom. 5. God sets forth his love, that when we were enemies, Christ died for us.* Yet notwithstanding, see the greatnesse of the love of Christ in this, he being God, humbleth himselfe to the lowest degree, that he might redeem his : as first, he tooke flesh. Secondly, he dies. &c. Now all this, is grounded upon this, that he being God, humbleth himselfe, (laying aside all his glory) to the death of the crosse : What shall I say, what could he have done more? this amplifies the love of Christ, to give himselfe freely; there was no necessity of nature, or sinne compelled him; but meerly voluntarily, that he might redeem us : Saint *Augustine* saith, doe you thinke, that the spears could have pearced him, unlesse he himselfe, had suffered it? as he saith, *Matth. 26. I could intreat my Father, and he could give me more then twelve legions of Angels:* but yet he being the mighty Sonne of God, laies all aside, and puts on all basenesse : what of all this? this should provoke us to thankfullnesse, (as *David* in *116. Psal.*) to say, *What shall I render to Christ for all his benefits?* Israel, when they were delivered out of Egypt, and passed the red seas, sung a song, &c. if such a small thing required this; what doth this, that we are delivered from sinne, and Sathan, require? It is not enough that we sing songs, and speake good words, but let Christ have his end, for which he hath redeemed us : what is his end? *Luke 1. That we should serve him in holinesse, and righteousness, all the daies of our lives :* let us give our selves to his service,

and feare: 2 *Sam.* 19.9. There the people reason after this manner, *David* hath delivered us out of the hand of our enemies; and shall we be slack? thus we should speake to our hearts; hath *Christ* delivered us from death, and the thraldome of *Sathan*; and shall we be slack in giving honour to *Christ*? *Ezra* 9.13.14. the people reason thus, that being delivered (say they) shall we turn back again, &c. how then should every one speake to his owne heart, thou hast tasted of this, and shall I turne backe againe, and transgresse against *Christ*? therefore learne to remember what the Apostle saith, *Titus* 2.14. *He hath redeemed us a people to himselfe, to be zealous of good workes*; and thou that condemnest well ordered zeale, thou hast no dram of religion in thee; for no true zeale, no religion: thou criest out of zeale, thou art a slave to *Sathan* still: therefore let every man bring forth righteousnesse, and deny ungodlinesse, and live soberly in this present world, walking, and glorifying God here, that we may be glorified of him hereafter.

OF

OF GOD THE HOLY GHOST.

CHAP. XXVII.

JOHN 15.26. *The spirit of truth which proceeds from the father, he shall &c*

THE third person of the Trinity is the holy Ghost.

Quest. What is the holy Ghost?

Ans. He is the third person of the Diety proceeding from the Father, and the Sonne, sanctifying the elect.

The thing that is described, is the spirit, which in the Scriptures signifies many things; it may be reduced to these heads; I will but name them: First, it hath relation to the creature. Secondly, to the creator; as it hath relation to the creature, the word signifies many things, I will but name them: sometimes it signifies power, sometimes the soule of man, sometimes the life of beasts, sometimes Angels, sometimes naturall motions in the heart of man; and divers others, which I passe over.

In respect of the creator, it hath a double signification; and it is taken, Essentially, and personally: Essentially, and so all the three persons of the Trinity, are said to be a spirit; according to this, we have it,

Iohn 4. 24. God is a spirit; where the whole Diety is put under the name of spirit. Secondly, it is taken personally in the Diety, concerning whom: spirit may signifie two things, either the person, or the gifts; the person it selfe, it is manifest in this place; the spirit that proceeds from the Father; the gifts and graces of the spirit: *2 Kings 2. 19. Let thy spirit be double upon me: So Numb. 7. 11. 1 Thes. 5. 19. Quench not the spirit*; understanding it, of the grace of the spirit: againe, I say the third person, I need not stand upon that, to shew that it is a person, common to him with the other; all persons are distinct one from another, really, and truly; he is a person distinct three waies: in order, in property, and working; in order he is the third person; in property, he proceeds from the Father, and the Son, in working, sanctifying, the elect: the Father is the first, not in time, not in dignity, but in order: so the Son the second, and so the holy Ghost the third: we adde, the third person in the Diety, that we may have occasion to manifest, that he is God as well as the other; that he is God, there may be many testimonies, *Samuel 27. 23. David* the sweet singer of Israel, the Lord God spake by me, the Lord said; that, that is in the former the Lord, and God; in the next is said to be the spirit: *Acts 5. 34. Peter* said to *Ananias*, *why have you lied to the holy Ghost?* and in the fourth verse, *You have not lied to men, but unto God*: that in *1 Cor. 3. 16. You brethren are the temples of God, and the holy Ghost dwelleth in you*: temples of God, and temples of the holy Ghost, both one.

The

The next thing, I say, is the third person, proceeding from the Father and the Sonne : his property is proceeding : he is, as *Athanasius* Creed hath it, not made, not begotten, but proceeding. That he doth proceed from the Father and the Sonne, appeares, first, by these places, that he is affirmed to be the Spirit of the Father and the Sonne : not because he was sent, but because he proceeds both from the Father and the Sonne ; and that is this which Saint *Augustine* observes, when he gave the Spirit, he breathed upon the Apostles, *Iohn* 20. to signifie, that when he gave the spirit, it was proceeding : and this is the same which the Psalmist called the breath of God, *Psal.* 33.6. *by the word of God were the heavens made, and the host of them by the breath of his mouth :* and thereupon he is said to be the breath of the Sonne : also in *1 Thes.* 2.8. *he shall consume Antichrist with the breath of his mouth :* further, that he did proceed from the Father, is manifest by the place which we have read, *Iohn* 15.26. and that he proceeds from the Son, *Iohn* 15.16. *all that the Father hath is mine :* so he saith he shall receive of mine ; therefore the procession is from them both : so that when our Saviour Christ saith, that it proceeds from the Father, he doth not exclude himselfe, but after a speciall manner of speaking, he sets his name, after the name of his Father : Why ? because he hath his person from the Father, and the holy Ghost received it from them both ; therefore we may give it to the Father, as the beginning : and this shall suffice to manifest this ; therefore we will conclude as Saint *Nazianzen* doth, How is it

that the Sonne is of the Father, and the holy Ghost is of them both, comming from them both differently: the Sonne from the Father, as the light from the light; hee shines by the manner of begetting; the holy Ghost, he is from the lights, not by manner of generation, but by manner of procession.

The third distinction, by which he is different from the other, is the worke of Sanctification, *Rom. 1.4.* therefore the name of life is given to him; it is he that mortifies the old man, and quickens the new man, *Rom. 8.7* *The law of the Spirit of life, hath freed us from the law of sinne, and of death:* therefore he is after compared to water, *Iohn 3.5.* *Except a man be borne of water and the holy Ghost:* now the nature of water is to cleanse, and to make fruitfull, and to revive things that are ready to dye: so the Spirit is he that cleanseth us from our filthinesse: so in *Ezek. 36. 21.* *I will power cleane water upon you, and you shall be cleansed from all your filthines.* What is that? in the 27. verse, *I will powre my Spirit upon you:* so that the Spirit, you see, is compared to water. In this respect also it is compared to fire, *Mat. 3.* *He shall baptise you with the holy Ghost, and with fire:* that doth quicken up the heart, and cheare it, and sanctifie it: therefore hence it is in many places, that holinesse is called the fruit of the Spirit, *Gal. 5.22.* *the fruits of the spirit are joy, and peace, gentlenesse, meeknesse, long-suffering, &c.* all these are fruits of the spirit; therefore it followes, that the holy Ghost is he that hath this worke of sanctifying the elect.

Quest.

Quest. Why say we, that he is the third person in the deitie, and so God?

Ans. Because he hath the name of Jehovah. Secondly, Essentiall Attributes. Thirdly, workes proper to God. Fourthly, divine worship; and therefore he is God. First, the name Jehovah is given unto him: that appeares by these texts of the old testament, *Ier. 1. 14. Ezek. 1. 4.* and so in the new testament, is given him the name of Jehovah. *Act. 7. 51. You stiffe necked that resist the spirit of God, as did your fathers, so doe you, they resisted him in the Prophets, and you now do follow them, resisting him in the Apostles:* one place more, *Isai 6. 9.* that which is said, *The Lord saith go and make the hearts of this people fat:* that same *28. Acts 20.* the Apostle Paul saith, *The holy Ghost spake by Esai as the Prophet;* and therefore the name Jehovah being a peculiar name, given to none but to him, that is naturally God; the spirit having this name, must needs be God.

Secondly, there are given unto him, Essentiall Attributes: now Essentiall Attributes, are foure principally; eternity, ubiquity, omniscience, omnipotency, all these are given to the spirit: first, he is eternall; for before the beginning, he moved upon the waters, and *Heb. 9. 14.* He is called the eternall spirit. Secondly, omnipresence. *Psal. 139. Whither shall I goe from thy spirit?* the holy Ghost is said to dwell in the Saints; *Rom. 8. 9. 2 Cor. 1. 16. 1 Iohn 2. 27.* arguing that it is proper to him to be every where. Thirdly, he is omniscient, and knowes all things. *Iohn 14. 26. He shall teach you all things. Iohn 16. 13. He shall lead you*
into

into all truth. *1 Cor. 2. 10. 11. He searches the hidden things of God, and no man knowes the hidden things of God, but the spirit.* Fourthly, omnipotent; because it is he that casts out divells: *Matth. 12. The spirit of God casts &c.* this cannot be done by any created power; but he must be God that doth it: *1 Cor. 12. It is God that worketh all in all:* And in the 11. verse, *The spirit worketh all these things;* and therefore he must be omnipotent: and so by these foure Attributes, we see he is God.

Againe, he must needs be God, for the proper works of God are given to him: *Gen. 1. 2. The spirit moved upon the waters,* that is preserving them; *Iob 26. 13. The spirit of God hath garnished the heavens;* So in the 33. *Iob 4. The spirit of the Almighty hath made me: Psal. 33. 6. By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.*

Fourthly, because divine honour and worship, cannot be without sacrifice given to any person that is not God, but is given to him: *Mat. 28. 19. Baptizing them in the name of the Father, Sonne, and holy Ghost;* And so the Apostle praies, the grace of our Lord Jesus Christ, and the love of God the father, and the Communion of the holy Ghost: *Nazianzen* hath sufficient to this purpose; he, saith he, whom the Church doth professe to believe in, is God; now the Church doth professe to believe in the holy Ghost, so that by these it necessarily followes that hee is God.

Quest. How comes he to proceed from the father and the Sonne?

Ans.

Answ. Because he received from the father and the sonne the whole Essence, communicated to him by way of procession: that we manifest thus; the Sonnes begetting of the Father you heard, to be by receiving the whole Essence from him, by way of begetting: so the holy Ghost is sayd to proceed from the Father, and the Sonne, because he received the whole Essence from them by way of proceeding; the thing is manifest, that he proceeded from the Father, and the Sonne; and therefore is not said to be begotten, but to proceed: and as the Scripture hath been strict, and carefull, to reserve these relations unconfounded, so the Church hath diligently imitated them, and alwaies saies, that the Sonne is begotten, and the holy Ghost proceeds: and therefore as it is said of the Sonne, that he is the onely begotten Son, of the Father: so it is said in the same place of the spirit, that he proceeds from the Father, and the Sonne; but how may we understand this, he received the whole Essence? how? he received it without division, he received it without multiplication; because that which is infinite, cannot be multiplied; yet he received it without alienation, because he received so the whole Essence, as it abides still in the Father, and the Sonne.

Quest. How is he said to sanctifie the elect?

Answ. Because he dwells in the elect, creating faith in them, incorporating them into Christ, applying Christ his death, and resurrection to them. To explaine this: First, he dwells in them: first, he is said to sanctifie the elect, in that he dwells in them: in this
we

we doe not exclude the Father, and the Sonne, any more then we did in the former; they are all workes *adextra*, and therefore undivided; yet understand the manner of working: the holy Ghost is said to dwell in the elect, & it is he, that creates faith in their hearts &c. they all sanctifie, the Father, and the Son, mediately by the spirit, the spirit immediatly by himselfe: and why? first, he dwells in them, namely, not as by his gifts, but a person, therefore we may say this is his worke: the Father not by any phrase of Scripture, is said to dwell in them, though they are said to be the temples of God; he dwells in them not by his gifts onely, but by his person; because he is called the spirit of his Sonne, when he dwells in them: and again, God hath sent the spirit of his Son: *Rom. 8. If the spirit that raised Christ from the dead dwells in you: therefore they goe together, Rom. 5. God hath shed his love in our hearts: there is love which was the gift, and the spirit which was the person: againe, he created faith, that (the Apostle saith, 1 Cor. 12.9.) By the same spirit he gave to one the gift of miracles, and to another the gift of faith: &c. 2 Cor. 4.13. He is called the spirit of faith: faith is that, that doth sanctifie as an instrument: Acts 15. After that he had purified their hearts by faith.*

Next, that he doth incorporate men into Christ: *Rom. 8.9. He that hath not the spirit of Christ, he is none of his; intimating, he that hath the spirit of Christ, he is his: Iohn 4.13. Hereby we know that God dwells in us by his spirit: 1 Cor. 12.13. We are all baptised into one body by the spirit, then we are all united into*

into one body, by one spirit: for as *Rom. 8 10.* *If the spirit be in you, the body is dead by reason of sin, but the spirit is alive for righteousness sake*: and by this he doth apply unto us the death of Christ, to the death of sinne, and the resurrection of Christ, to the life of grace: *Rom 6. 3. 4. 5.* *As many as are baptised into Christ, are baptised into the death of Christ*: by baptism, we are also ingrafted into the similitude of his resurrection, therefore the spirit sanctifies; & when he dwells in every one of the elect, &c. it is necessarily, and fitly said, that it is he that sanctifies the elect: and thus I have explained this point, so much as I thought fit to communicate unto you.

Use 1. This teaches us, that we ought to labour for the knowledge of this, that we may keep our selves from error: it was a commendable diligence of the ancient Fathers that taught, when the spirit, was taken for the person, and when for the gifts, because heresies have sprung from hence, because they understood the words amisse; therefore, that we may hold the truth, we are to labour to know it; and in this case, although we finde not a proper name given to the third person, yet we must acknowledge him distinctly, because we know there is a Father, a Son, and a Spirit.

Object. You tell us he is a Spirit.

Answer. We answer, so is the Father, and so is the Sonne, but so the name of Father is common to all; and the Sonne is said to be the Father, and the holy Ghost also: therefore there is no reason why we should conceive them to be three names given to the same

same God, in divers respects; but rather conceive, that there was but a common name given to him, because he was the common substantiall joy, and love, between the Father, and Son.

Use 2. This serves to confirme us in the faith, against all hereticks, that deny the holy Ghost, not to stand upon their arguments; the *Macedonians* stand up as it were to oppose the Deity of the holy Ghost, and say he is not God; and they thinke they have a colour for it, from the counsell of Nice; in which we say, we beleeve in the Father, God, and Lord, and in the Sonne, God, and Lord; but when they come to the holy Ghost, we beleeve in the holy Ghost; and therefore these hereticks say, that he was not God: Saint *Basil* answering to this objection, from the Nicen counsell, saies; they had no reason to explain this concerning the spirit, (as they had done the Father, and Sonne,) for no man then, made any question of the divinity of the holy Ghost; nay saies *Nazianzen*, this is a sufficient confession of his Deity; for they say a particular thing, assenting by it, that he is God, because they beleeve in him; and whereas they observe, that the spirit is taken for the gifts of the spirit, true it is; it is so, but it is put for the person also; and therefore though it be taken sometime for the gifts, yet it doth not overthrow that he is a person: as the *Arians* that could not deny of Christ, that he was a person, said notwithstanding, he was but a made God: so these say of the spirit, that he is not a God by nature; but it is manifest, that he must needs be a God by nature, when he hath the name *Jehovah*,

vah, and the proper workes of God attributed to him; yea but say they, if he were a God by office, yet he had a created nature, and so not God from eternity: the Fathers called these by that name *πνευματικῆς*, which signifies fighters against the spirit of God; for they say, there was no spirit, till after Christs glorification; grounded upon *Iohn 17.39*. The spirit was not given, because that Christ was not yet glorified: and hereupon they added, that blasphemy, the Church in the beginning was content to beleeve in one God; afterwards the counsell of Nice, must have two persons, and after this the counsell of Constantinople must have three; but to answer their cavill, that he was before all these, appears, *Iohn 1.32*. *I saw the holy Ghost saith Iohn Baptist (at Christs baptisme)* *Iohn 1.33*. *Thou seest the holy Ghost to descend, after he was risen: Iohn 20.21*. *He breathed upon the Apostles, and saies, receive the holy Ghost.*

Object. But they instance, when he ascended up on high, he led captivity captive, and gave gifts unto men, but then he gave the spirit, therefore it meanes the gifts; not the person of the spirit.

Answ. True, he then gave gifts, but what gifts? not the gifts of sanctification, but the gifts of tongues; which is spoken of, in *Acts 2*. and so notwithstanding this, it is manifest, that he is God from eternity.

Vse 3. This teaches how we ought, and how we may beleeve truly in the holy Ghost; namely, to beleeve in him as God, the third person, proceeding from the Father, and the Sonne, sanctifying the elect: he that changes any thing of this description, cannot

cannot beleeve in him aright, as he that beleeves in the holy Ghost as God; yet as begotten, but not proceeding, beleeves not aright.

Object. But some will say unto me, why may we not say, that the holy Ghost is begotten, as well as the Sonne, when as begetting is, receiving the whole Essence by communication? and what is proceeding, but receiving the whole Essence by communication? and why doe we say the Son is begotten, and the holy Ghost proceeds?

Ans. To this I answer as Saint *Chrysostome* did, that which is not written, thou oughtest not thinke, or speake; if thou finde it any where written, then thou maiest, if not thou maiest not: amongst many things, Saint *Augustine*, observes two in this misery; why should not we say, that the holy Ghost is begotten? he answers, because the second person is said to be the Sonne, yea, the onely begotten Sonne; therefore I dare not goe from that to ascribe the begetting to any other; besides it is said, that the holy Ghost proceeds; he goes on to this purpose, if any aske:

Quest. How doth begetting, and proceeding differ?

Ans. I answer that they, doe differ I am sure, but how? I know not: Again, what is the difference to be begotten, and to proceed; I am insufficient, to speak, or expresse: *Nazianzen*, presses the point well, tell me, saith he, what is to be begotten, and I will tell thee what is proceeding? and yet if either shall undertake to doe this, by searching into it, we may be both mad, and lose our wits; therefore we say the Father is of himself, not from another; the Son is of the
Father

Father alone, by way of begetting, the holy Ghost from them both, by way of proceeding: And if this seemes strange, saith *Nazianzen*, take an Image of it: There is *Adam*, *Seth*, *Euah*; *Adam* not begotten, *Seth* begotten, *Euah* proceeding from *Adam*; there was one begotten, that was *Seth*, and there was one proceeding that was *Euah*, and one begetting, that was *Adam*; in a word, thus we are to believe of the personall Essence of the third person in trinity, the holy Ghost.

Vse 4. It followes in the description, he sanctifies the elect; therefore this admonishes every prophane man, that scoffes at purity, to see and repent of this prophaneesse, because purity is the worke of the holy Ghost; what doe you then deride when you mock at purity? tell me whom thou mockest at? even at the holy Ghost. I say, thou scoffest at purity, and holines, whatsoever thou art, thou scoffest at the spirit of God: *Pro. 17. He that mocks the poore, derides him that made him*; So I say to thee, that mockest the pure, that are made holy, &c. thou mockest the holy Ghost that made him pure, and thou maiest be said in a sort to commit a sinne against the holy Ghost: I say, not that unpardonable sin, but a sinne against his personall worke of holinesse; I am sure, this one thing doth make manifest, that thou art not sealed by the spirit of promise and redemption; even thy mocking at holinesse, which is his worke; know then for certaine, the more base that holinesse is in thy sight, the more base thou art in the sight of Gods spirit: better had it beene for thee, that thou hadst

beene made the most venomous creature on the face of the earth, then that thou shouldest not be made holy by this sanctifying spirit of God; pray then, if it be possible, the thoughts of thy heart, and the words of thy mouth might be forgiven thee; for thou hast not spoken against holy men only, but the holy spirit of God; as often as thou hast spoken against holinesse.

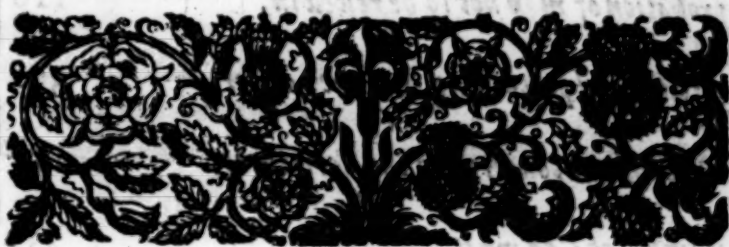
Vse 5. Here is matter of comfort; Is holinesse the worke of the spirit, (which is God?) is holinesse begun? (as in truth here is but the beginning of it, here is but the earnest, the first fruits?) is it so that thou wrestlest with thy corruptions, thou wouldest, and yet thou canst not be perfect? comfort thy selfe, it is certaine that he will perfect it in his own time, *Philip. 1. 6.* Certainly he that hath begun this good worke will perfect it; although we have many weakenesses, as the Apostle cries out, Oh! wretched man that I am, who shall deliver me from the body of this death? &c. when he fights with infidelity, and with lust, and cannot overcome it, yet here is the comfort, I say it againe, here is the comfort; he hath given thee that grace by which thou resistest, and by which thou shalt overcome evill; onely remember this, he will perfect it: as thou couldst not teach him, how hee should begin grace in thee; so thou must not teach him; how or when to perfect it in thee, howsoever in the meane time thou criest out, miserable man that I am! who shall deliver me from the body of sinne, if thou hunger and thirst after righteousness, he will perfect it, but thou must continue wrastring, till the change

change of the body come, and who would not wrastle for so holy a prise?

Use 6. Lastly, we note the blasphemy of the Pelagians and Papists, when they tell us of falling away from grace, here is manifestly the contrary: It is the spirits worke to make the elect holy, will he be wanting in his owne worke? away with such blasphemies from us, let us serve the providence of God for our perseverance by attending upon the word and Sacraments here, and he will in part sanctifie us here, and will not leave us untill he hath perfectly sanctified us throughout, the whole soule and body and spirit, at the day of appearing of the Lord Jesus. And thus much in speciall of the third person in Trinity, the holy Ghost, as also in generall of the description we gave of God in his owne nature.

change of the body, and who would be willing
not to be a part of it?
We say, I say, we have the testimony of the
Apostles and the Spirit; when they tell us of falling away
from grace, that is manifestly the contrary: Is it the
Spirit who would make the holy body, will he be want-
ing in his own work? away with such dissensions
from us, let us leave the providence of God for our
performance by ourselves upon the word and statu-
ments here, and be what we think to be here, and
will not leave it until we have perfectly finished it
throughout the whole soul and body and spirit, at
the day of appearing of the Lord Jesus. And thus
much in the fall of the third person in Trinity, the
holy Ghost, who is generally the definition we
give of God in his own name.

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